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CATALOGUE

OF

TWO COLLECTIONS

OF

PERSIAN AND ARABIC MANUSCRIPTS

PRESERVED IN THE

INDIA OFFICE LIBRARY

BY

E. DENISON ROSS, PH.D., M.R.A.S.
Some time Professor of Persian in University College, London, and now Principal of the Muhammadan Madrasa College, Calcutta

AND

EDWARD G. BROWNE, M.A., M.B., M.R.A.S.
Sir Thomas Adams Professor of Arabic and Fellow of Pembroke College in the University of Cambridge

LONDON
PRINTED BY EYRE AND SPOTTISWOODE
PRINTERS TO THE KING'S MOST EXCELLENT MAJESTY

1902

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PREFACE.

When, in the year 1900, I completed and published my *Hand-list of the Muḥammadan Manuscripts in the Library of the University of Cambridge* (which was itself the sequel and complement to the *Catalogue of the Persian Manuscripts* of the same Library published four years earlier), I resolved that never again, if I could help it, would I undertake the drudgery of cataloguing any but the smallest and most choice collections of Oriental books. Unfortunately, as the Persian proverb says :—

تدبیر تقدیررا بر نمی گرداند

"*Human foresight cannot avert predestined fate.*" My talented and valued friend Dr. E. Denison Ross (till lately Professor of Persian at University College, London), to whom the cataloguing of the two collections described in the following pages was entrusted by the India Office, accepted the post of Principal of the Muhammadan Madrasa College at Calcutta ere his work was completed, and sailed for India on October 17, 1901. In undertaking to complete his work, and in so doing to run counter to the decision above mentioned, I was actuated by two strong motives, friendship for one of the most gifted and amiable of my fellow-workers, and gratitude to the most liberal and enlightened of English Libraries. In nearly all civilised countries except England, manuscripts are freely lent (subject to reasonable precautions) by public Libraries to native and foreign scholars, whereby research is not merely aided but rendered possible. The general practice of English Libraries in refusing to

lend their manuscripts not only impedes study and fetters innumerable useful enterprises, but would, but for the generosity and liberality of a few, at the head of which stands the India Office Library, inevitably result in the complete exclusion of British Orientalists from the privileges shared by their Continental colleagues. For this reason no Orientalist who has any adequate conception of his obligations and responsibilities would hesitate for a moment in rendering any service within his power to an institution to which he is so deeply indebted.

For the general plan of this Catalogue, and for the system of measurement adopted (which consists in giving in inches the area of that portion only of the page which is covered by writing), Dr. Ross is responsible; and as far as p. 128, as stated in the note there printed, the work is entirely his. In the concluding portion, therefore, it only remained for me to follow, as closely as possible, what appeared to me to be his intentions. The Indices are entirely my work. For the full and scholarly description of one of the Pahlawí MSS. (No. CCXXVIII), on pp. 171–172, I am indebted to Dr. E. W. West, whose unrivalled attainments in this field of knowledge are only equalled by his amiable readiness to place them at the disposal of all who seek his help.

Of the two collections hereinafter described I am not in a position to say much. The first was originally presented by Sir William and Lady Jones to the Royal Society, at the end of January, 1792, and a summary description of it by Mr. C. (afterwards Sir Charles) Wilkins, F.R.S., will be found at the end of the last volume of Sir William Jones's *Works* (pp. 399 *et seqq.* of vol. xiii of the edition published in 1807). The second, that of Mr. Burjorjee Sorabjee Ashburner, likewise belonged to the same Society, which, however, having neither the occasion to use nor the means properly to house these collections, wisely decided to transfer them to the custody of the India Office, which was done in July, 1876. In consequence of this they are kept apart from the other manuscripts, and are not included in the catalogues which have been published, or are now in course of publication. Their comparatively small extent renders it unnecessary to enlarge further upon

their contents, and I will therefore confine myself to directing the attention of the reader to three of the most interesting Persian MSS. which they include, viz., Nos. XXVIII, XLVI and LIX. The first (pp. 21–23) is a copy of the rather rare *Yúsuf u Zulaykhá* of Firdawsí, which appears to be important as representing a recension differing considerably from that made known by the indefatigable Dr. Ethé. The second (pp. 33–41) is a singularly fine and complete copy of the *Kulliyyát*, or collected Works, of the poet and polymath Mullá Núru 'd-Dín 'Abdu 'r-Raḥmán Jámí. The last (pp. 53–54) is an exceedingly ancient, fine and quite complete copy of the valuable and interesting *Jawámi'u 'l-Ḥikáyát* of Muḥammad 'Awfí, the author of the very rare Biography of Poets (entitled *Lubábu 'l-Albáb*), of which the text is now being printed for me by Messrs. E. J. Brill of Leyden. The Zoroastrian MSS. contained in the Ashburner Collection are also in many cases of considerable interest, and derive an additional importance from the fact that many of them are of Persian, not Indian, origin.

It only remains for me to hope that I have succeeded in carrying out the work begun and chiefly accomplished by my friend Dr. Ross according to his wishes, and to express my gratitude to Mr. Tawney and Mr. Thomas, the Librarian and Assistant Librarian of the India Office, for the kindness, courtesy and friendly help which has so greatly served to smooth and lighten my labours.

EDWARD G. BROWNE.

September 13, 1902.

I. MANUSCRIPTS

FORMERLY IN THE POSSESSION OF

SIR WILLIAM JONES.

PERSIAN: THEOLOGY, TRADITION, LAW.

No. I.

W. 129. Size $22\frac{1}{2} \times 12$. ff. 300. ll. 9.

الفرايض الشريفية

Al-farà'iḍu 'sh-Sharífiyya.

A Persian translation of Sayyid Sharíf Jurjání's commentary on the *Sirájiyya*, the famous treatise on the Muḥammadan Law of Inheritance by Sirāju 'd-Dín as-Sajáwandí (cf. No. XCII of this List). The translator's name is Muḥammad Qásim ibn Muḥammad Dá'im Bardwání, and he completed his work in A.H. 1189 (A.D. 1775-6.)

The translator's preface begins:

جوهر ازهر آرایندهٔ دیهیم محاورت ستایش قسّامی است

The translation begins:

جمیع ستایش ثابت است مر خدای‌را که پروردکار عالمهاست

and ends:

و بر مولا که از نبودن برادر وارث میکردد تقسیم نموده شد

Not dated. 18th century. Written in large Persian nasta'líq; wide decorative gilt margins throughout.

This volume was given by Warren Hastings to Sir William Jones, who has made copious marginal notes throughout, and who writes at the end, "Read four times with great attention, 22 Feb., 1793."

No. II.

W. 133. Size 15 × 8½. ff. 130. ll. 15.

The same work.

Begins and ends as No. I.

Not dated. 18th century. Small nasta'líq.

No. III.

W. 135. Size 21 × 10½. ff. 618. ll. 25.

اشعة اللمعات فى شرح المشكاة

Ashi'atu 'l-Lama'át fí Sharḥi 'l-Mishkát.

A Persian translation of, and commentary on, the *Mishkátu 'l-Maṣábíḥ*, a well-known collection of the traditional sayings of Muḥammad by Waliyyu 'd-Dín Abú 'Abdi 'llah Muḥammad ibn 'Abdu 'llah al-Khaṭíb at-Tabrízí.

Author: 'Abdu 'l-Ḥaqq ibn Sayfu 'd-Dín ad-Dihlawí al-Bukhárí (d. A.H. 1052). For an account of his life and works consult Rieu, Cat. Pers. MSS., pp. 14 and 355. He completed this commentary in A.H 1025.

The contents of this MS. correspond with those of vol. i of the Lucknow lithographed edition.

Begins:

الحمد لله اكمل الحمد على كلّ حال و فى كلّ حين

Not dated. Probably of the 17th century. Written in a fair, small nasta'líq.

On the first page are impressed the seals of two servants of 'Álamgír, whose names are illegible.

A Table of Contents has been added by a modern hand at the beginning of the volume.

No. IV.

W. 125. Size 16 × 9. ff. 34. ll. 18.

فرايض محمّدى

Farà'iḍ-i-Muḥammadí.

A short treatise on the Law of Inheritance, based on the *Sirájiyya* (see Nos. I, II, and XCII of this Collection). Composed at the

instance of Muḥammad Afáḍu'd-Dín al-Ḥusayní, after whom the book is named. Compare No. XCV of this Catalogue.

Author: Muḥammad Wálí.

The date of composition is contained, the author tells us, in the letters of the title, that is, A.H. 1193.

Begins:

ستایش و نیایش مر خدایرا که بقدر

Not dated. 18th century. Written in a rough nasta'líq.

Neither the author nor his book has been identified.

No. V.

W. 131. Size 16 × 7. ff. 387. ll. 17.

جامع عبّاسی

Jámi'-i-'Abbásí.

A popular exposition of Shí'a Law, written by command of Sháh 'Abbás (A.H. 996—1037). See Rieu, Cat. Pers. MSS., pp. 25, 26.

Author: Shaykh Bahá'u'd-Dín Muḥammad 'Ámilí (d. A.H. 1030).

Begins:

الحمد لله رب العالمین و الصلوة و السلام علی اشرف الاوّلین و الآخرین

Dated A.H. 1072. Written in small elegant nasta'líq.

No. VI.

W. 134. Size 14½—15½ × 7—8. ff. 119. ll. 15.

رسالهٔ مفضّل

Risála-i-Mufaḍḍal.

A discourse of the Imám Ja'far-i-Ṣádiq, handed down by his disciple Mufaḍḍal ibn 'Umar, and translated from the Arabic into Persian.

Translator: Muḥammad Taqí ibn Muḥammad Báqir.

See Rieu, Cat. Pers. MSS., p. 845, where the title is given as ترجمهٔ توحید مفضّل.

Begins:

الحمد لله الذی هدانا الی توحیده بصفوته

Dated A.H. 1170. Written in bad but legible nasta'líq on bad paper.

PERSIAN: HISTORY.

No. VII.

W. 69. Size 18 × 10. ff. 671. ll. 19.

ظفرنامه با مقدّمه

Ẓafar-náma with the **Muqaddima.**

The famous history of Amír Tímúr, completed, according to the Ḥabíbu 's-Siyar, in A.H. 828, preceded by the Muqaddima or Introduction, which, though written for the most part before A.H. 822, contains relations of events which took place as late as A.H. 831.

Author: Sharafu 'd-Dín 'Alí Yazdí (d. A.H. 858[1]).

Copies of the Muqaddima are comparatively rare. It is sometimes found as a separate work, but more generally prefixed to the *Ẓafar-náma*. In the separate form, copies are mentioned in Munich, no. 242; Vienna, no. 966; India Office, nos. 187, 188, and 189, where it is spoken of as افتتاح ظفرنامه; and Mr. A. G. Ellis, of the British Museum, has a copy in his private possession. As an Introduction to, and bound up with, the *Ẓafar-náma*, beside the present MS., others are mentioned in St. Petersburg, no. 292; Bodleian, no. 156; India Office, no. 173; and two copies in the British Museum, Rieu, Cat. Pers. MSS., pp. 174, 175.

Muqaddima begins, f. 1*b*:

افتتاح تاریخ جهانداری و ابتداء نامهٔ ظفر

and ends, f. 110*b*:

مقدّمه بیان آن بود بوضوح پیوست هنگام آن آمد که اصل تاریخ حضرت صاحبقرانی شروع کرده شود و من الله التوفیق

The *Ẓafar-náma* begins, f. 111*b*:

حمدًا کثیراً مبارکاً لمن یوتی الملك من یشاء

and ends, f. 665*a*:

تمت الکتاب بعون الملك الوهّاب

Ff. 666*b*—671*b* contain a series of extracts from the *Tuzúkát-i-Tímúrí*, chosen without any apparent method, and written transversely across the page in a good shikasta hand, probably contemporary with the naskh of the rest of the MS.

---

[1] Ḥájí Khalífa, iv, p. 175, gives the date of Sharafu 'd-Dín's death as A.H. 850.

Begins with heading:

حضرت صاحبقران در واقعات خود نوشته اند

Text begins:

چون بعنایت آلهی بر تخت سلطنت و جهانداری متمکّن شدم

and ends:

تنگری تعالی را شکر گفتم و بمحمّد و آل اطهارش التجا بیشتر و پیشتر آوردم

The *Tuzúkát-i-Timúrí* were presented to Sháh Jahán in A.H. 1047 by Abú Tálib al-Ḥusayní, who declared that he had translated them from the Turkí original. On their doubtful authenticity consult Rieu, Cat. Pers. MSS., pp. 178, 179.

No date. Early 17th century.

On f. 111*a* is a note by a former owner, which ends as follows:

فی بلدة تته فی سنه سبع و سبعین و الف

"In the town of Tatah, in the year A.H. 1077."

The *Muqaddima* and the *Ẓafar-náma* are both written in a good Naskh, and ff. 111*b* and 112*a* are richly decorated.

The *Ẓafar-náma* has been printed in the Bibliotheca Indica.

No. VIII.

W. 70. Size 16 × 7½. ff. 272. ll. 17.

مرآت سکندری

Mir'át-i-Sikandarí.

A history of the Sultans of Gujrát, from the foundation of the dynasty by Muẓaffar Sháh I, in A.H. 799, down to the suicide of Muẓaffar Sháh III in A.H. 1000 (he had been dethroned in A.H. 980).

Author: Sikandar ibn Muḥammad 'Arab Manjhú ibn Akbar, who completed this history in A.H. 1020.

For fuller description consult Rieu, Cat. Pers. MSS., p. 287*b*, and Morley, p. 83.

The *Mir'át-i-Sikandarí* was printed in Bombay, 1851.

Begins:

الحمد لله الذی جعل فرداً من افراد البشر

Not dated. 17th century. Written in a neat nasta'líq.

No. IX.

W. 74. Size $16 \times 7\frac{1}{2}$. ff. 262. ll. 15.

جهانگیرنامه

Jahángír-náma.

The Personal Memoirs of the Emperor Jahángír (ruled A.H. 1014—1037). This is the *genuine* recension (cf. Rieu, Cat. Pers. MSS., p. 253; De Sacy, Journal des Savants, 1830, pp. 359 and 430).

Begins:

از عنایات بی غایات آلهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری گذشته

Ends abruptly:

و حال کار هرکس بنظر در آید بی آنکه نامش مذکور شود بدیهه در یابم که کار فلانست ..... و اگر در یك صورت کار دو استاد باشد میتوانم ساخت [شناخت *sic* for]

It will be seen that this MS. only contains about half the original memoirs. There is, moreover, between ff. 139*b* and 140*a* a considerable lacuna, corresponding to pp. 118—127 of the edition printed at Aligarh by Sayyid Aḥmad in 1864.

The MS. is not dated, but that it is nearly contemporary is proved by the seals. Written in a good nasta'líq.

Of the seal-impressions one bears the date A.H. 1040; another bears the name of Rájá Govindrám Bahádur, who, as we learn from a marginal note at the beginning, gave this MS. to "Js. Archdekin, October 1772." It subsequently passed into the hands of a Mr. Morrison, who gave it to Sir William Jones.

No. X.

W. 71. Size $17 \times 8\frac{1}{2}$. ff. 157. ll. 14.

بهادرشاهنامه

Bahádurshán-náma.

An account of two years of the reign of Sayyid Quṭbu'd-Dín Muḥammad Abu'n-Naṣr Sháh 'Álam Bahádur-sháh, who ruled from A.H. 1119 till 1124.

Author: Mírzá Muḥammad Dánishmand Khán, who wrote poetry under the *takhallus* of 'Álí. He had previously borne the names Ni'mat Khán and Muqarrab Khán. He died on the last day of Rabí' I, A.H. 1122.

Begins, f. 1*b*:

بسم الله الرحمن الرحیم دست بر آورده بجود کریم
ناز و نعیم دو جهان در کشش خلق ازل تا بابد مصرفش

After which follows a flowery introduction down to f. 10*b*, where the history proper begins:

آغاز سال اوّل، سبحان اللّه لوحهٔ آفرنیش چه رنك آمیز صفحه ایست

On f. 14*a* the author gives a rubá'í composed by himself on the date of the Prince's accession:

این سال که پر زفیض و انعام آمد
بر خلق خدا اتمام اکرام آمد
در مدحت آن برای تاریخ جلوس
کفتم [در عام رحمت عام آمد]

the letters of the words in brackets giving the date A.H. 1119.

I am indebted to Mr. W. Irvine for the following references to Dánishmand Khán:

1. *Tadhkira-i-Salátín-i-Chaghatá'í*, by Muḥammad Hádí, Kámwar Khán, under 1st of Dhu'l-Qa'da, A.H. 1121; 8th of Rabí' II, A.H. 1122; and under 1st of Jumádá I, A.H. 1122.

2. "A Critical Essay," composed in A.H. 1162 (Oriental Translation Fund, 1832), p. 46.

3. In the *Táríkh-i-Muzaffarí* of Ḥadrat 'Alí Khán, at the end of Aḥmad Sháh's reign.

No date. 18th century. Fair nasta'líq.

No. XI.

W. 72. Size 19 × 12. ff. 331. ll. 15.

تاریخ جهانکشای نادری

Táríkh-i-Jahánkusháy-i-Nádirí.

A history of Nádir Sháh, from his accession to his death in A.H. 1160.

Author: Muḥammad Mahdí Astarábádí ibn Muḥammad Naṣír.

This work has not only been lithographed in Tabríz, Bombay, and Ṭihrán, but Sir William Jones published a French translation in Paris,

1770; and an English translation in London, 1773. (See Rieu, Cat. Pers. MSS., p. 192.)

Begins:

بر دانایان رموز آگاهی و دقیقه شناسان حکمتهای آلهی واضح است

Dated A.H. 1202. Written in a bad ním-shikasta.

No. XII.

W. 75. Size $16 \times 9\frac{1}{2}$. ff. 331. ll. 15.

مجمل التاریخ بعد نادریه

Mujmilu 't-Táríkh-i-ba'd-Nádiriyya.

A history of the events immediately following the death of Nádir Sháh (A.H. 1160).

Author: Ibn Muḥammad Amín Abú-l-Ḥasan of Gulistána.

Begins:

الحمد لله رب العالمین و الصلوة و السلام علی خیر خلقه

This work has been noticed by Pertsch in his Berlin Catalogue, pp. 428-9, while two long extracts have been edited by Dr. Oscar Mann; Leyden, 1891 and 1896. The Berlin MS. and the present one are apparently the only copies to be found in the libraries of Europe.

Not dated. Early 18th century. Rough nasta'líq.

No. XIII.

W. 76. Size $25 \times 14\frac{1}{2}$. ff. 721. ll. 23.

سیر المتأخّرین

Siyaru 'l-Muta'akhkhirín.

A History of the Indian Empire, from the death of Awrangzíb to A.H. 1195, with a detailed account of transactions in Bengal from A.H. 1151 to 1195, to which is prefixed a Muqaddima, subsequently added by the author.

Author: Ghulám Ḥusayn ibn Hidáyat 'Alí Khán ibnu 's-Sayyid 'Alímu 'lláh ibnu 's-Sayyid Fayḍu 'lláh aṭ-Ṭabáṭabá'í al-Ḥasaní.

The Muqaddima, for a description of which consult Rieu, Cat. Pers. MSS., pp. 280, 281, begins f. 1*b*:

الحمد لله رب العالمين و نصلّى على نبيّه الكريم و آله المعصومين

Ends, f. 305*b*:

تم الكلام فى هذا المقام سنه ١١٩٨ هجرى نبويه
صلى الله عليه و سلم

Ff. 306, 307, 308*a* are blank.

The *Siyaru 'l-Muta'akhkhirín*, Part I., begins f. 308*b*:

سپاس بيقياس و ستايش سرمدى اساس نثار بارگاه

Ends, f. 634*a*:

يوم الاحد ستّ [و] عشرين من المحرّم فى سنة خمس و تسعين من المائة الثانية بعد الالف

Part II. begins, f. 636*b*:

حمد و ثناى پادشاه على الاطلاق

Ends, f. 721:

فى سلك شهور سنة خمس و تسعين من المائة الثانية عشرة من الهجرة المقدسة النبوية على صاحبها السلام و التحية

This work was printed at Calcutta, 1833, and lithographed in three volumes at Lucknow, A.H. 1283.

Not dated. 18th century. Written in a fair nasta'líq.

PERSIAN: MATHEMATICS, &c.

No. XIV.

W. 124. Size 15 × 8. ff. 249. ll. (generally) 17.

Scientific Pamphlets.

Contents:—

1. (Arabic.) (ff. 1*a*—26*b*.)

كتاب الاكر

The "Liber Sphærarum" of Theodosius Tripolitanus, translated into Arabic at the command of the Caliph el-Mu'taṣim Bi 'lláh by Qustá ibn Lúqá al-Ba'labakkí, and revised by Thábit ibn Qurra al-Ḥarráni.

Begins:

كتاب الاكر لثاوذوسيوس و هو ثلث مقالات و تسعة و خمسين شكلا

Ends:

فقوس ده اعظم من قوس من دائرتها نسبة قوس كل و ايضا قوس مط نسبة دك فقوس طك اعظم من قوس من دائرتها نسبة قوس زه و ذلك ما اردناه و الله اعلم

Not dated. 17th century. Written in a bad nasta'líq, in which the diacritical points are often omitted. The figures to the last nine propositions are wanting

A copy of this work is mentioned in the old Arabic Catalogue of the British Museum, p. 623*a*.

2. (Persian.) (ff. 27*a*—32*b*.)

معيار العقول

Mi'yár ul-'Uqúl, a treatise on mechanics (*jarr-i-thaqíl*), arranged in *bábs* and *faṣls*.

Author: Abú 'Alí *Abdál* (?).

Begins:

بعد از حمد كردكار و درود بر نبى مختار

Ends abruptly in the middle of a chapter entitled

باب پنجم اندر انجام اين كتاب و معانى پراكندهٔ آلات كه شرح داده آمد

Not dated. 17th century. Written in a fair nasta'líq.

f. 33*a* is blank.

f. 33*b* contains an extract from the درّة التاج of Quṭbu 'd-Dín Shírází (d. A.H. 710). See Rieu, Cat. Per. MSS., p. 434. Begins:

مقالهٔ اوّل از كتاب اقليدس در خواص خطوط متقاطعه و متوازيه

and contains the headings of fifteen chapters from Euclid.

f. 34*a*, blank.

f. 34*b* contains an extract occupying one page:

در معرفت سمت قبله و قوس انحراف از استرلاب

f. 35*a*, blank.

f. 35*b*, a fragment on the points of the compass (half a page).

f. 36*a*, blank.

f. 36*b*, one page: در استخراج تقويم شمس

f. 37*a*, blank.

3. (Arabic.) (ff. 37*b*.—74*a*.)

شرح اشكال التأسيس

Sharḥu Ashkáli 't-Ta'sís. A commentary on the geometrical treatise *Ashkálu 't-Ta'sís*, by Shamsu 'd-Dín Muḥammad ibn Ashraf as-Samarqandí (d. cir. A.H. 600).

Commentator: Músá ibn Muḥammad, known as Qádí-záda-i-Rúmí (d. cir. A.H. 840), who was one of the astronomers belonging to the Royal Observatory at Samarqand who helped Ulugh Bey in the compilation of his famous "Tables." He seems also to have had the name of Ṣaláḥu 'd-Dín. (See Rieu, Cat. Pers. MSS., p. 456.)

Begins:

الحمد لله الذى خلق كلّ شئ بقدرٍ ٭ و قدّر له ما يليق به من كلّ اشكال و صورٍ

Several copies are to be found in the British Museum: see the old Arabic Catalogue, pp. 186 and 618, and the Suppl. Cat. Arab. MSS., p. 511; also Browne's *Hand-List*, p. 102, no. 591.

Not dated. Probably of the 17th century. Written in rough nasta'líq.

Scribe: حقيقى

f. 74*b*, blank.

4. (Persian.) (ff. 75*a*—155*b*.)

On the use of the astrolabe. Portion of an astronomical treatise in Persian; imperfect at beginning and end.

Begins:

اقسام در جانب راست ميان افق مغرب و خط وسط السماء و شش قسم ديكر در جانب چپ ميان مشرق و خط وسط السماء آن قوسهارا خطوط ساعات معوّج و خطوط زمانى خوانند چه آن ساعت را ازين خطوط معلوم توان كرد

Ends abruptly in the middle of a chapter entitled

در صفت ستارهٔ چند از ثوابت كه بر اسطرلاب ثبت كنند

5. (Persian.) (ff. 156*a*—205*a*.)

Another Persian fragment of a scientific character, beginning in the middle of the second *faṣl*, but complete at end.

Begins:

..... كه واقع شود آن مقدارى انخفاض آن عميق باشد

Fasl III is entitled: در معرفت جیب و وتر و قوس

Fasl IV در معرفت سهم از قوس و عکس آن

Fasl V در معرفت ظل ارتفاع

The last *fasl* (LXV). در معرفت عمق چاه

Not dated. 17th century. Written in a rough nasta'líq.

ff. 203*b* and 204*a*, blank.

6. (Persian.) (ff. 204*b*—210*a*.)

Short Guide to Knowledge, in Persian.

Beginning:

علم حکمت دانستن احوال موجودات است بر وجه حقیقت بقدر طاقت بشری

Ends:

و عطاردرا سه درجه و شش دقیقه و بیست و چهار ثانیه باشد تمت تمام

Not dated. 17th century. Written in fair nasta'líq.

7. (Arabic.) (ff. 210*b*—219*b*.)

فی العمل بربع الدایرة الموضوع فیه المقنطرات

A short astronomical work, consisting of a preface and twenty chapters.

Begins:

الحمد لله فاطر السموات و مبدع المخلوقات و مدبّر الکائنات

Ends at the beginning of Chapter XX.

Not dated. 17th century. Written in fair nasta'líq in the same hand as No. 5.

8. (Persian.) (ff. 220*a*—249*b*.) f. 249*a* blank.

A work on the use of the Astrolabe. Imperfect at beginning and end, apparently in fifty chapters. Begins in the middle of Chapter (*báb*) I.:

خطی بجیب کشیده قطب و فرس قطب آن میخ بود که بر مرکز اسطرلاب باشد

Chap. II. در معرفت قسمت اسطرلاب

Not dated. 17th century. Written in a rough nasta'líq.

No. XV.

W. 117. Size 15×8. ff. 109. ll. 17.

لوایح القمر

Lawá'iḥu 'l-Qamar.

An astrological work, dealing especially with the science of اختیارات.

Author: Ḥusayn ibn 'Alí al-Bayhaqí al-Káshifí (d. A.H. 910), the well-known author of the *Rawḍatu'sh-Shuhadá*, the *Lubbu'l-Albáb*, the *Anwár-i-Suhaylí*, &c., &c. He states in his Introduction that he had already composed six tracts on this same subject, bearing the following titles: 1. مواهب زحل; 2. میامن المشتری; 3. سواطع المرّیخ; 4. لوامع الشمس; 5. منایح الزهره; 6. مناهج عطارد

The work consists of a *muqaddima*, twenty *faṣls*, and a *khátima*.

Begins:

الحمد للّه الذی بید حکمته ازمّة الاختیار و بقبضة قدرته اعنّة الاقتدار

The Khátima begins on f. 82*b* as follows:

خاتمه در بیان اختیارات متفرّقه و این خاتمه مشتملست بر بیست فصل

Faṣl I (f. 82*b*). در اختیارات بر اتصال قمر بکوکب در بروج

Faṣl II (f. 87*a*). در بیان اختیارات نزول قمر در بروج اثنی عشر وقتی خالی السیر باشد

Faṣl III (f. 89*b*). در بیان اختیارات حلول قمر در منازل

Faṣl IV (f. 91*b*). در بیان اختیارات منازل به جدول استاد ابو ریحان بیرونی

Faṣl V (f. 93*a*). در بیان اختیارات منازل جهت فتح قلاع

Faṣl VI (f. 93*b*). در بیان اختیارات منازل بر اقوال حکما از براهمه و غیرهم

Faṣl VII (fol. 100*b*). در بیان اختیارات بر طلوع درجات خاصّه مخصوصه از بروج

The original MS. breaks off in the middle of this *faṣl*, just before the "Table" (*jadwal*); but on f. 101*a* the seventh *faṣl* is again repeated, and the work is continued in the new hand to the end.

Faṣl VIII (f. 101*b*).	در اختیارات درجات مخصوصه که یعقوب قصرانی بر شمرده است
Faṣl IX.	در اختیارات بآمدن کواکب در حدود یکدیکر
Faṣl X (f. 102*a*).	در اختیارات حلول کواکب در وجوه یکدیکر
Faṣl XI (f. 104*a*).	در اختیارات ایام فرس بدو نوع
Faṣl XII (f. 106*a*).	در اختیارات ایام هفته
Faṣl XIII.	در اختیارات سکز یلدوز
Faṣl XIV (f. 106*b*).	در اختیارات ساعاتی که بعد از ساعات بست باشد
Faṣl XV (f. 107*a*).	در اختیارات ساعات از قول حکیم ابو معشر بلخ
Faṣl XVI.	در بیان اختیارات مامونی
Faṣl XVII (f. 107*b*).	در اختیارات ثمنی
Faṣl XVIII.	در اختیارات کلکی
Faṣl XIX.	در اختیارات چکر جوکنی

Faṣl XX (f. 108*a*) is divided into fourteen *nuktas*.

The copy is dated A.H. 1186, but this date only refers to ff. 101—109 inclusive. The rest of the MS. is considerably older, being written in a neat nasta'líq, probably of the early 17th century.

Three copies are mentioned in the Bodleian Catalogue, but all of them are defective. For this reason we have given the contents of the Khátima, seeing that the present is the only complete copy. (See Bod. Cat. Pers. MSS., coll. 939, 940 and 941.) No other copies seem to be known in Europe.

No. XVI.

W. 116. Size 14×7. ff. 264. ll. 5.

كفايت التعليم

Kifáyatu 't-Ta'lím.

A rare work on astrology.

Author: Ẓahíru 'd-Dín Abú-l-Maḥámid Muḥammad ibn Mas'úd ibn Zakí al-Ghaznawí.

Nothing is apparently known of the author, but, as Dr. Ethé has

pointed out (Bod. Cat. Pers. MSS., coll. 1144, 1145), he must have flourished before A.H. 865, the date of the Bodleian copy of this work. Ḥájí Khalífa mentions two works by this author, as follows:

Vol. iv, p. 495:

قانون التعليم فى صناعة التنجيم فارسى لظهير الدين ..... الغزنوى و هو فى علم الهيئة و النجوم

Vol. v, p. 219:

كفايت التعليم فى احكام النجوم فارسى للامام ظهير الدين ..... الغزنوى

Dr. Ethé (*loc. cit.*) supposes from the title of the Bodleian MS., namely, كفايت التعليم فى صناعة التنجيم, that "these alleged two works are in reality *one*." This does not seem conclusive, and it is possible that Ḥájí Khalífa may have confused the titles of two works. In the present MS., the writer of which was apparently a better calligraphist than scholar, the title is indicated as follows:

و نام كتاب كفايت التعليم در صناعت [صناعت *sic* for] تنجيم

but this may be a scribe's error, and the rhyming of the words points to the longer title.

The present MS. and the one in the Bodleian are apparently the only copies known in Europe.

The opening words differ from those of the Bodleian copy.

Begins:

حمد و ستايش خدايرا كه آفريدكارست بى محايل حاجت و آفريدكار [*sic*] بدلايل حجت

The whole work is divided into two *jins* (جنس), which are subdivided into sections and subsections entitled *naw'*, *ṣinf*, *fann*, *faṣl*, *ḍarb*, *maqála*, *jumla*, *tafṣíl* and *báb*.

Jins[1] I (ff. 3*a*—63*b*). در علم هيات

Jins II (ff. 63*b*—263*a*). در علم احكام

The principal subjects of the first 26 folios will suffice to indicate the scope and methods of this work.

ff. 1*b*—3*a*. Introductory.

f. 3*a*. Majlis (for Jins) I, with four faṣls. در علم هيات

f. 6*a*. Naw' I, with three faṣls. در هيات زمين

f. 9*b*. Naw' II. در هيات افلاك

[1] Called, probably by a clerical error, *majlis*.

f. 10*a*.	Ṣinf I, with twelve faṣls.	در هیات کرهٔ ثابته
f. 18*a*.	Ṣifat I.	در هیات هفت کرهٔ سیّاره
f. 18*b*.	Fann I, with seven faṣls.	در اجرام فلك سیّاره
f. 22*a*.	Fann II, with three faṣls.	در بیان قوسهای افلاك سیّاره
f. 25*b*.	Naw‘ III.	در هیات ستارکان
f. 25*b*.	Ṣanaf I.	در هیات کواکب
f. 26*a*.	Fann I.	در عدد کواکب و اقدار و حرکات ایشان

Dated A.H. 1033. Written in an elegant nasta‘líq.

Scribe : محمد قاسم

No. XVII.

W. 119. Size 18×12. ff. 187. ll. 23.

زیج الغ بیك

Zíj-i-Ulugh Beg.

The second or revised edition of the famous Astronomical Tables compiled by Sulṭán Ulugh Beg, the son of Sháhrukh, the son of Amír Tímúr (d. A.H. 853).

This edition of the Tables (completed in A.H. 816) is generally known as the زیج جدید سلطانی, and in one MS. (I. O., no. 431) it is wrongly styled زیج خاقانی, the title of the first or original edition, of which the India Office possesses the only copy. (See I. O. Cat. Pers. MSS., coll. 1220, 1221, and 1222.)

Copies are described in Bod. Cat. Pers. MSS., coll. 927, 928; Rieu, Cat. Pers. MSS., pp. 456 *et seqq.*; Berlin Cat. Pers. MSS., pp. 358 *et seqq.*; I. O. Cat. Pers. MSS., *loc. cit.*

The text was edited by Sédillot, Paris 1847, and translated by him, Paris 1853. For other European editions consult catalogue references given above.

Begins :

تبارك الذی جعل فی السماء بروجاً و جعل فیها سراجاً

The present copy is defective.

Between f. 1*b* (which is in a more recent hand than the rest of the MS.) and f. 2*a* one folio is missing; between ff. 21 and 22 about twenty folios are missing, including the end of chap. 21 and all of chap. 22, and thirty-six tables (*jadwal*). Two folios are also missing at the end.

Not dated. Early 17th century. Written in a good naskh.

No. XVIII.

W. 120. Size 19×11. ff. 249. ll. 22.

شرح زیج جدید سلطانی

Sharḥ-i-Zíj-i-Jadíd-i-Sulṭání.

A commentary on the Tables of Ulugh Beg, composed in A.H. 929.

Author: Niẓámu 'd-Dín 'Abdu 'l-'Alí ibn Muḥammad ibn Ḥusayn Birjandí, also known as Mullá 'Alí Birjandí.

Other copies are mentioned in Rieu, Pers. MSS., pp. 457, 458; Stewart's Catalogue, p. 103; Mélanges Asiatiques, vol. v, p. 252; Bod. Cat. Pers. MSS., col. 929; I. O. Cat. Pers. MSS., col. 1223.

Begins:

اجناس حمد و سپاس معرّا از توهّم تناهی و انواع شکر بی قیاس
مبرّا از تخیّل تناهی مقدّسی را سزد

This copy was made in Lahore in A.H. 1076. Written in a neat nasta'líq.

Scribe: فیض الله

PERSIAN: MEDICINE.

No. XIX.

W. 132. 19½×10. ff. 508. ll. 17.

تحفة المؤمنین

Tuḥfatu 'l-Mú'minín.

A work on the Materia Medica, dedicated to Sháh Sulayman, the Ṣafawí king of Persia (A.H. 1077—1105). For full description consult Rieu, Cat. Pers. MSS., pp. 477 *et seqq.*

Author: Muḥammad Mú'min Ḥusaynί, son of Amír Muḥammad Zamán Tanakábuní[1] Daylamí.

The contents of this work have been fully described by Dr. Rieu, *loc. cit.* It has been printed in Delhi, A.H. 1266, and in Iṣfahán A.H. 1274.

[1] On this place, which is in the district of Ámul, see Z.D.M.G., vol. xxi, p. 242.

Begins :

سبحانك اللّهمّ يا قدوس و يا طبيب النفوس

The present copy contains only the First Part (تشخيصات) of the *Tuḥfatu 'l-Mu'minín*.

Tashkhís	I	begins on	f. 3*b*.
,,	II	,,	f. 7*b*.
,,	III	,,	f. 15*b*.
,,	IV	,,	f. 494*a*.
,,	V	,,	f. 505*b*.

Dated A.H. 1150. Written in a good nasta'líq.

PERSIAN: LEXICOGRAPHY AND GRAMMAR.

No. XX.

W. 102. Size 18 × 8½. ff. 577. ll. 23.

فرهنك جهانكيرى

Farhang-i-Jahángírí.

A Persian Dictionary explained in Persian, completed in A.H. 1017. Dedicated to the Emperor Jahángír.

Author: Ibn Fakhru 'd-Dín Ḥasan Jamálu 'd-Dín Ḥusayn Injú 'Aḍudu 'd-Dawla.

This work has been lithographed in Lucknow, A.H. 1293. MSS. are common. For full accounts consult Rieu, Cat. Pers. MSS., pp. 496—8, and Journal Asiatique, 1871, pp. 106—124.

Begins :

آنكه بر لوح زبانها حرف اوّل نام اوست

Contents :—

I. f. 1*b*. Preface and Persian Grammar.
II. f. 20*b*. Arabic and Persian words compounded.
III. f. 48*b*. Words containing the eight essentially Arabic letters.
IV. f. 49*a*. Old Pahlaví and Pázand words.
V. f. 59*b*. Arabic words.
VI. f. 68*b*. DICTIONARY proper begins.

Appendix (خاتمه) :

i. f. 495*a*. Tropes and Figures.
ii. f. 527*a*. Arabic and Persian words in composition.
iii. f. 550*a*. Words containing the eight essentially Arabic letters.
iv. f. 550*b*. Zend and Pázand words.
v. f. 563*a*. Exotic words.

This volume contains copious marginal notes by Sir William Jones who writes in the beginning: "Many corrections of this valuable work, and many additions to it, may be found in the *Siráju'lloghah* by Sirájud'dín Arzú, and in the *Majmaú'lloghah*."

Not dated. 18th century. Written in small nasta'líq.

No. XXI.

W. 105. Size 22×11. ff. 492. ll. 21.

A portion of the same work.

This MS. contains the Dictionary proper of the Farhang-i-Jahángírí, and was evidently written for a European.

Each word defined is written in a marginal column.

Begins:

فصل الف از باب الف

آب | سه معنی دارد اول معروف است الخ

Last words:

یکسان و یکسون دو معنی دارد اوّل

همیشه و بردوام را گویند دوم برابر آمده باشد

Not dated. 18th century. Written in a fair nasta'líq.

No. XXII.

W. 104. Size 18×10. ff. 15. ll. 13.

فوائد غنیّه

Fawá'id-i-Ghaniyya.

A short treatise on Persian and Hindi Grammar, composed in A.H. 1197.

Author: 'Alí ibn Mubáriz Dilkhán (?).

Begins:

بعد از ادای حمد خدای غنی آفریدکار

و پس از ابلاغ درود جناب سیّد مختار الخ

Dated A.H. 1260. Written in nasta'líq.

PERSIAN: POETRY.

No. XXIII.

W. 80*a*. Size 23 × 12. ff. 416. ll. 30; four columns.

شاه نامه

Sháh-náma.

A very fine copy of the famous Epic of Kings.

Author: Abu 'l-Qásim Ḥasan (or Manṣúr) Firdawsí Ṭúsí (d. A.H. 411 or 416).

For a list of Asiatic and European authorities on Firdawsí see Rieu, Cat. Pers. MSS., pp. 533, 534, to which must be added Professor Th. Nöldeke's masterly essay, "Das Iranische Nationalepos," Strassburg, 1896.

The preface, of which the first two pages are profusely decorated, extends to f. 6*a*.

Begins:

سپاس و آفرین خدایرا جل جلاله که این جهانرا و آن جهانرا آفرید

This is what is known as the older preface.

On ff. 3*b* and 4*a* we find the poet's famous satire on Sháh Maḥmúd, beginning:

ایا شاه محمود کشور کشای ⁘ ز کس کر نترسی بترس از خدای

Between ff. 158 and 159 of the original MS. have been inserted twenty-four folios in a later hand, containing the Episodes of Barzú and Súsan.

Sir William Jones says in a note: "I finished the reading of this book a second time, 3 Nov., 1787. Calcutta."

The Epic begins as usual:

بنام خداوند جان و خرد ⁘ کزان برتر اندیشه بر نگذرد

Dated A.H. 1008. Written in a neat nasta'líq.

Copyist: فتحی ابن خواجه شاه محمود.

Nos. XXIV.—XXVII.

W. 80*b*. I., II., III., IV. Size 15 × 12. ff. about 250 each. ll. 8.

Four volumes, containing a portion of Firdawsí's Sháh-náma.

I. Begins:

چو بشنید بد گوهر افراسیاب ⁘ که شد طوس و گودرز از آن سوی آب

The first heading (in red ink), f. 2*a*:

بخواب دیدن گودرز سروش را [و] مژدهٔ کیخسرو شنیدن

II. Begins with heading:

رزم طوس با کاموس

III. Begins with heading:

رزم رستم با برزو

IV. Begins with heading:

نبرد رهام گودرز با بادمان

Ends with a chapter entitled:

سخن گفتن کیخسرو با ایرانیان

The four volumes contain one continuous pagination, and run on without a break.

Not dated. 18th century. Written in a fair ta'líq on European paper. Probably copied for a European.

No. XXVIII.

W. 83. Size 14½ × 8. ff. 219. ll. 15.

یوسف و زلیخای فردوسی

Yúsuf ú Zulaykhá-i-Firdawsí.

A Mathnawí poem on the story of Yúsuf and Zulaykhá.

Author: Abu 'l-Qásim Ḥasan (or Manṣúr) Firdawsí Ṭúsí (d. A.H. 411 or 416).

Considerable interest attaches to this copy of Firdawsí's romantic epic, since it differs widely from all the other known editions.

The principal MSS. of this work, as enumerated by Dr. Ethé (see Vienna Congress of Orientalists, Semitic Section, pp. 23, 24; Vienna, 1888), are the following:

(i) British Museum, Add. 24,093; Rieu, Cat. Pers. MSS., p. 545, dated A.H. 1055.

(ii) Royal Asiatic Society (214).

(iii) British Museum, Or. 2930; Rieu, Suppl. Cat. Pers. MSS., p. 133, dated A.H. 1244.

(iv) Bodleian, Walker Or. 64; Bodleian Cat. Pers. MSS., col. 453, dated A.H. 1140.

(v) Bodleian, Elliot 414; Bodleian Cat. Pers. MSS., col. 454, dated A.H. 1232.

(vi) A copy from the late M. Chas. Schefer's Private Library, now in the Bibliothèque Nationale, Paris, no. 1360.

The following editions have been lithographed in Asia:

(*a*) Naval Kishor Press, in Lucknow, 1st edition, A.H. 1287 (A.D. 1871); 2nd edition, A.H. 1290 (A.D. 1873); another edition published by the same in Cawnpore in A.H. 1298 (A.D. 1881).

(*b*) Ṭihrán, A.H. 1299.

Dr. Ethé has pointed out that there are two recensions of this work, a longer and a shorter. Nos. i and ii represent the longer, while no. iii has peculiarities of its own, which have been discussed by Dr. Rieu in Suppl. Cat. Pers. MSS., p. 133, and by Dr. Ethé, *loc. cit.*, pp. 24, 25.

The present MS., allowing for miniatures, contains about 6200 lines. It was apparently written prior to A.H. 1000, and is probably the oldest copy known of this work.

A comparison of the first two folios of this copy, printed below, with the beginning of the Lucknow lithograph of 1871 will show to how great an extent the version before us differs from other known versions, at the very outset. It will be seen that of the first twenty-three lines only two have their counterpart in the lithographed edition.

Begins, f. 1*b*:

بنام خداوند بالا و پست ⁘ که هستی ازو یافت هرکس که هست[1]

ز نام و نشان و مکان برترست ⁘ نگارندهٔ پر شده کوهرست

همه نیکوئی زیر فرمان اوست ⁘ همه دردها زیر درمان اوست

خداوند هست و خداوند نیست ⁘ همه بندکانیم و ایزد یکیست

سپاس از جهان دار پیروزکر ⁘ کزویست پیروز فر و هنر

ترا از پس دین رهاند زنار ⁘ بدین و بدانش شوی رستکار

---

[1] All other copies, excepting nos. iii and v of those enumerated above, begin:

بنام خداوند هر دو سرای ⁘ که جاوید باشد بهر دو سرای

Nos. iii and v read (apparently more correctly) in the second hemistich:

که جاوید باشد همیشه خدای

اکر دل نخواهی که باشد سیاه ⁘ بود روی تو دائما همچو ماه
بقول خدای جهان راه جوی ⁘ دل از تیرکیها بدین آب شوی

f. 2a[1]:

چه کفت آن خداوند تاج و لوا ⁘ محمّد که او بودمان رهنما
که شهر علومم علی ام درست ⁘ درست این سخن کفت پیغمبرست[2]
منم بندهٔ اهل بیت نبی ⁘ ستانندهٔ خاك پای علی
بدل هرکرا دان که بغض علیست ⁘ ازو زارتر در جهان زار کیست
نباشد جز بی پدر دشمنش ⁘ که یزدان به آتش بسوزد تنش

A blank space is here left for a heading which is wanting.

اکر [خواندهٔ][3] ملك ایات‌را ⁘ بخوان تا بدانی حکایات‌را
یکی قصّه ایست این بقران درون ⁘ که آنرا چرا کفت نتوان و چون
یکی قصهٔ بس لطیف عجب ⁘ مهیّا بلفظ و لسان عرب
همی کفت اخبار کوید[4] سخن ⁘ که او داند احوالهای کهن
که یك روز پیغمبر ابطحی ⁘ شد اندر سرای علی ولی[5]
نشسته بنزدیك او فاطمه ⁘ حسین و حسن هردو سبطش همه[6]
نشانده بد آن هردورا در کنار ⁘ یکی در یمین و یکی در یسار
جلق حسین و بروی حسن ⁘ همی بوسه میداد آن پاك ظن
نشستند شادان و خرّم بهم ⁘ بهم راز کفتند از بیش و کم

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[1] As there is no catch-word at the foot of f. 1*b*, it is possible that a folio or more is missing.

[2] Referring to the Hadith:

أَنَا مَدِينَةُ ٱلعِلْمِ وَ عَلِى بَابُهَا

[3] Here we find the first agreement with the Lucknow text (see p. 6, line 3). The word خواندهٔ is by error omitted in the MS.

[4] *sic* for کوی

[5] Lucknow, p. 6, line 9, agrees in first hemistich, but in the second reads:

بد اندر سرای علیٔ وصی

The MS. reads wrongly ابطحی.

[6] Lucknow, p. 6, line 10, reads:

نشسته بنزدیك سیّد همه نبی و علی و دکر فاطمه

No. XXIX.

W. 85. Size $19\frac{1}{2} \times 10$. ff. 357. ll. 17.

دیوان انوری

Díwán-i-Anwarí.

Poetical works of Anwarí.

Author: Awḥad ud-Dín 'Alí Anwarí (d. A.H. 592), who lived at the court of Sulṭán Sanjar.

Dawlat Sháh gives the date of his death as A.H. 547, but we know that he outlived Sanjar who died A.H. 552. There is an excellent monograph on this poet by Prof. Schukovski (St. Petersburg, 1883), which was fully reviewed by Pertsch in the Litteraturblatt für Orientalische Philologie, ii, pp. 10—18. See also Rieu, Cat. Pers. MSS., pp. 554 *et seqq.*

Contents: —

f. 1*b*. Qaṣídas, not in alphabetical order.

Beginning:

ملك مصونست و حصن ملك حصین است
منّت وافر خدایرا که چنین است

f. 135*a*. Shorter Qaṣídas.

Beginning:

ای زمان فرع زندکانئ تو
زندکانیت جاودانی باد

f. 170*a*. Muqaṭṭa'át.

Beginning:

ای سروری که کوکبه کبریات‌را
کمتر جنیبه ابلق ایام سرکش است

f. 250*b*. Ghazals, in alphabetical order.

Beginning:

ای کرده در جهان غم عشقت سمر مرا
وی کرده دست عشق تو زیر و زبر مرا

f. 315*b*. Muqaṭṭa'át, without alphabetical arrangement (continued).

f. 326*a*. Satirical Mathnawís.

These are introduced in the present MS. by a note in prose, the purport of which is as follows:

While Awḥad ud-Dín Anwarí was still a youth, and engaged in the pursuit of science and wisdom, his father Waḥídu 'd-Dín Muḥammad

ibn Muḥammad departed this life, leaving behind him much wealth. The young Anwarí, laying hands on this money, betook himself to the wine-tavern, where in a few days he spent all his patrimony on drunken bouts. When he became destitute and nothing remained, he took to poetry, and chose the eulogistic style; and whenever he was in need he would write a qaṣída. And thus he passed his life miserably, till one day Táju 'd-Dín 'Ammzáda (?) of Balkh reprimanded him and showed him the error of his ways; whereupon Anwarí, resenting this interference, extemporized the following satire.

Begins:

حبّذا کیر قاضئ کیرنك آنکه دارد ز سنك خارا لنك

f. 331*a*. Rubá'iyyát, not in alphabetical order.

First rubá'í:

با کل کفتم ابر چرا میکرید
ماتم زده نیست از کجا میکرید
کل کفت اکر راست همی باید کفت
بر عمر من و عهد شما میکرید

The Díwán of Anwarí has been lithographed in the East several times: Tabriz, A.H. 1260 and 1266; Lucknow, 1880.

Not dated. Probably of 16th century. Written in good nasta'líq; ruled gilt margins.

No. XXX.

W. 84*b*. Size 18 × 13. ff. 294. ll. 26, in four columns.

خمسهٔ نظامی

Khamsa-i-Nizámí.

The five Mathnawí poems of Nizámí.

Author: Nizámu 'd-Dín Abú Muḥammad Ilyás ibn Yúsuf, known as Nizámí.

The date of his death is variously given, but it probably occurred before A.H. 606. He was born in A.H. 535.

Contents:—

f. 1*b*. Makhzanu 'l-Asrár.
ff. 25*b*, 26*a*, blank.
f. 26*b*. Khusraw wa Shírín.
f. 86 *a*, blank.
f. 86*b*. Laylá wa Majnún.
f. 132*a*, blank.
f. 132*b*. Haft Paykar.
f. 186*a*, blank.
f. 186*b*. Sikandar-náma, Part I.

On f. 257*a* is a digression of twenty-four bayts, containing Nizámí's advice to his son (see Sprenger's Calcutta edition of the *Sikandar-náma*, p. ١٨٥), beginning :

بیا ساقی آن می که همچو کلست

On the same page is an indistinctly written note, which may possibly refer only to the digression. It appears to read as follows :

بتاریخ ٢١ شهر رمضان سنه الف در موضع معنس(?) من ییلاق دماوند در وقتی که بسفر خراسان متوجّه بود از خمسهٔ میرزا محمّد حسین بیك صفوی نقل شد حرّره العبد المحزون محمد قاسم (الحسینی?)

f. 257*b*. Sikandar-náma, Part II.

This copy contains, f. 260*b*, lines 1 *et seqq.*, the dedication to Abu 'l-Fath Mas'úd ibn Arslán (see Rieu, Cat. Pers. MSS., p. 569) :

طرف‌دار مشرق بمردانکی قدر خان مغرب بفرزانکی
سر سرفرازان و کردنکشان ملك عز الدین قاهر شه نشان

The British Museum MSS. all read موصل for مشرق

f. 293*b*. Epilogue addressed to 'Izzu 'd-Dín Mas'úd ibn Arslán.[1]

On f. 196*b* we find the enumeration of Nizámí's works :

سوی مخزن آوردم اوّل بسیج که سستی نکردم در آن کار هیچ
وزو چرب و شیرین انگیختم بشیرین و خسرو در آویختم
و ز انجا سراپرده بیرون زدم در عشق لیلی و مجنون زدم
و ز آن قصّه چون باز پرداختم سوی هفت پیکر فرس تاختم

No. XXXI.

W. 84*a*. Size $21\frac{1}{2} \times 12$. ff. 411. ll. 16 ; four coll.

The same work.

This copy of the Khamsa of Nizámí is especially interesting, as offering a recension of the Sikandar-náma which differs considerably from other known versions.

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[1] Two of the Atábeks of Mawṣil were named 'Izzu' d-Dín Mas'úd. The first reigned A.H. 576—589; the second, grandson of the first, and son of Arslán Sháh, A.H. 607—615. See Lane's *Mohammadan Dynasties*, p. 163, and compare Rieu, Cat. Pers. MSS., p. 569*b*.

Contents:—

f. 1*b*. Makhzanu 'l-Asrár.
f. 37*b*. Khusraw wa Shírín.
f. 143*b*. Laylá wa Majnún.
f. 212*b*. Haft Paykar.
f. 287*b*. Sikandar-náma.

The present version of the *Sikandar-náma* is not divided into two parts. What are generally known respectively as Parts I and II, here begin and end abruptly, as will be seen below.

f. 388*b*, line 13, reads:

چو آسود روزی دو شاه از شتاب ∴ سند داد دیرینه از خورد و خواب

corresponding to Bombay ed. of 1881, Part I., p. 129, line 10.

Line 14 reads:

به از ما درین مچمر نثره پوش ∴ چو عود سیه بر نیاریم جوش

which corresponds to Sprenger's ed. of Part I., p. 23, line 471.

The following analysis will show to what extent the present recension differs from that printed by Sprenger:—

The following lines of Sprenger are wanting: 495, 511, 519, 566, 572, 588, 598, 634—670 (inclusive), 691—961 (incl.), 965—1099 (incl.), 1101, 1102, 1119, 1167—1324 (incl.), 1345, 1346, 1358, 1359, 1367, 1368, 1392—1428 (incl.), 1442, 1443, 1450, 1451, 1478, 1479, 1509, 1510, 1662, 1663, 1670, 1673, 1678, 1684, 1685, 1696, 1710, 1713—1716 (incl.), 1718, 1720, 1724, 1732, 1736—1748 (incl.), 1759, 1760, 1776, 1777, 1778, 1790, 1785—1820 (incl.), 1821, 1823—1826 (incl.), 1834—1840 (incl.), 1844—1850 (incl.), 1853—1860 (incl.), 1892—1897 (incl.), 1909—1928 (incl.), 1938, 1945, 1960, 1977—1988 (incl.), 1990, 1994—2009 (incl.), 2013—2045 (incl.), 2052, 2053, 2075—2080 (incl.), 2084—2093 (incl.), 2095—3000 (incl.), 2247, 2269—2281 (incl.), 2475—3011 (incl.), 3018—3082 (incl.), 3079—3092 (incl.), 3131—3150 (incl.), 3152—3182, 3201—3245 (incl.), 3252—3292 (incl.), 3300—3331 (incl.), 3349—3366 (incl.), 3377—3383 (incl.), 3510—3519 (incl.), 3558—3638 (incl.),[1] 3646—3648 (incl.), 3650—3659 (incl.), 3662, 3664—3672 (incl.), 3675, 3679, 3680, 3686, 3688, 3689, 3698, 3702, 3703, 3705—3818 (incl.), the end.

Against this, many lines occur in the present copy which are wanting in Sprenger's edition.

It has long been supposed that there were two distinct recensions of Nizámí's *Iskandar-náma* (cf. Rieu, Cat. Pers. MSS., p. 568, and Ethé in the *Grundriss der Iranischen Philologie*, Band ii, Lieferung 2, p. 242). That the present is an older recension is rendered improbable by the

[1] These lines contain the epilogue to 'Izzu 'd-Dín, and Nizámí's counsel to his son.

presence of the lines, added by an unknown writer, referring to Niẓámí's death shortly after the completion of the *Iskandar-náma*, on f. 410*b*. (See Sprenger's edition, ll. 3549—3551.)

Recensions similar to this, in the matter of running the two parts together without a break, are mentioned in Browne's Cambridge Cat. Pers. MSS., pp. 304 and 305; but they do not otherwise resemble this manuscript. For example, the Cambridge MS. Oo.6.11 passes from p. 527, line 17, of the Ṭihrán ed. to line 241 in Sprenger.

No. XXXII.

W. 94. Size $16\frac{1}{2} \times 7$; 22×11. ff. 37. ll. 14, within rulings; 17 bayts in margin.

مخزن الاسرار

Makhzanu 'l-Asrár.

Author: Niẓámí. (See No. XXX of this List.)

Begins:

بسم آله الرحمن الرحیم ⁘ هست کلید در کنج حکیم

Dated 4th of Ṣafar, A.H. 1018. Written in a good nasta'líq.

No. XXXIII.

W. 1000. Size $13\frac{1}{2} \times 8$. ff. 49. ll. 10.

پندنامهٔ عطّار

Pand-náma-i-'Aṭṭár.

A Book of Maxims by 'Aṭṭár.

Author: Farídu 'd-Dín Muḥammad ibn Ibráhím al-'Aṭṭár, commonly known as Farídu 'd-Dín 'Aṭṭár of Níshápúr (d. A.H. 627). Concerning his life, see Rieu, Cat. Pers. MSS., p. 344; Ouseley, Notices, p. 236; Hammer, Redekünste, p. 140.

This work has frequently been printed and lithographed in the East.

Begins:

حمد بیحد مر خدای پاکرا ⁘ آنکه ایمان داد مشت خاکرا

Dated A.H. 1197. Written in neat nasta'líq.

No. XXXIV.

W. 81*a*. Size 13 × 5½; 17 × 8. ff. 380. ll. 21, within rulings; 17 bayts in margin.

مثنوی معنوی

Mathnawí-i-Ma'nawí.

Author: Mawláná Jalálu 'd-Dín Muḥammad Rúmí (d. A.H. 628). Concerning his life, see Rieu, Cat. Pers. MSS., pp. 584, 585; Ouseley, Notices, p. 112; and Hammer, Redekünste, p. 163.

This famous work has been repeatedly printed and lithographed in the East.

Begins:

بشنو از نی چون حکایت میکند ∴ از جدائیها شکایت میکند

Ends:

هست باقی شرح این لیکن درون ∴ بسته شد دیکر نمی آید برون

This MS. is written in a minute and graceful nasta'líq.

On f. 182, at the end of Book III, a colophon states that the copy was made in A.H. 1029.

Nos. XXXV.—XL.

W. 81*b*. I, II, III, IV, V, VI. Size 15 × 12. Between 250 and 300 ff. to each volume.

The same work.

A transcript, apparently made in India for Sir William Jones, in six volumes. At the beginning of Vol. I is an interesting old portrait of Jalálu 'd-Dín, in good Persian style, which has been gummed into the book. Opposite this is a note, in Sir W. Jones's hand, which is of sufficient interest to merit reproduction in this place:—"So extraordinary a book as the Mesnaví was never, perhaps, composed by man: it abounds with beauties and blemishes equally great; with gross obscenity and pure ethicks; with exquisite strains of poetry and flat puerilities; with wit and pleasantry mixed with dull jests; with ridicule on all established religions, and with a vein of sublime piety: it is like a wild country in a fine climate, overspread with rich flowers and with the ordure of beasts. I know of no writer to whom the *Maulavi* can be compared except our Chaucer and Shakespeare."

At the end of Book VI is appended a poem of 45 lines, in the same metre as the Mathnawí, by Jalálu 'd-Dín's son, beginning:

مدّتی زین مثنوی چون والدم ∴ شد خمش کفتش ولد ای زنده دم

Written in a legible nasta'líq.

No. XLI.

W. 81*c*. Size 14×7; 20×10. ff. 64. ll. 17, within rulings; 17 bayts in margin.

The same work.

Book I of same work.

Not dated. 17th century. Written in nasta'líq.

No. XLII.

W. 86. Size 17×10½. ff. 469. ll. 19.

دیوان امیر خسرو دهلوی

Díwán-i-Amír Khusraw-i-Dihlawí.

A large selection from all four díwáns of Amír Khusraw.

Author: Yamínu 'd-Dín Abu 'l-Ḥasan, known by the name of Amír Khusraw (d. A.H. 725).

Contents:—

f. 1*b*—4*a*. Eleven ghazals, not alphabetically arranged, in praise of God; the first beginning:

ای ز خیال ما برون در تو خیال کی رسد

f. 4*a*—465*a*. Ghazals in alphabetical order; the first beginning:

چه اقبالست این یا رب که دولت داد رو ما را
که در کوی فراموشان کذر شد یار زیبا را

f. 465*b*—469*b*. Tarjí'át.

The selection somewhat resembles that mentioned by Rieu, Cat. Pers. MSS., p. 610, sect. v.

A note states that this copy was purchased by one of its owners in the second year of 'Álamgír's reign, and a seal below this bears the date A.H. 1169, which corresponds to the second year of 'Azízu 'd-Dín 'Álamgír II.

The MS. is not dated, but apparently belongs to the 16th century. Written in an elegant nasta'líq, with gilt rulings. The metres are in many cases indicated above the ghazals.

No. XLIII.

W. 91. Size $24 \times 11\frac{1}{2}$. ff. 144. ll. 16.

مهر و مشتري

Mihr ú Mushtarí.

A romantic Mathnawí poem.

Author: Mawláná Muḥammad ʻAṣṣár (d. A.H. 779 or 784).

Begins:

بسم الله الرحمن الرحيم ⁘ مظهر اسرار كلام قديم

اى ز جمالت همه اشيا شده ⁘ از تو زبانها همه كويا شده

The first seven couplets differ from those with which the poem usually begins.

The story begins on f. 7*a* thus:

چنين دارم ز تاريخ كهن ياد ⁘ كه در اصطخر شاهى بود باداد

The MS. ends abruptly with the bayt:

ز عطّار اين سخن بپذير و بشتاب ⁘ درى خلوت سراى زن بهر باب

After f. 139*a* is a gap of 50 lines; after f. 142*a* is a gap of 80 lines.

There are several small miniatures.

Not dated. 18th century. Written in a rough nastaʻlíq.

No. XLIV.

W. 89. Size $14\frac{1}{2} \times 7\frac{1}{2}$. ff. 193. ll. 15.

ديوان قاسم انوار

Díwán-i-Qásim-i-Anwár.

An incomplete copy.

Author: Muʻínu 'd-Dín ʻAlí, known as Sayyid Qásim or Qásim-i-Anwár (d. A.H. 837).

The poet calls himself, by way of *takhallus*, alternately قاسم and قاسمى.

This copy is defective at the end; the last poem quoted is a ghazal beginning:

يا ربّ الحق آنكه توئى عالم اسرار ⁘ از يار سفر كردهٔ ما كيست خبردار

Contents :—

ff. 1*b*—188*b*. Ghazals in alphabetical order.

Beginning :

ای صبح سعادت ز جبین تو هویدا ∴ این حسن چه حسن است تقدّس و تعالا

ff. 189*a* to end of MS. Qiṭa'át, and ghazals not in alphabetical order. Some of these contain Turkish verses, and others verses in Gílání dialect.

Beginning :

یا ربّ این درد فراق چه دوا سان[1] کردن
که مرا نیست مکر تیغ و کفن در کردن

Not dated. 18th century. Written in a rough nasta'líq.

No. XLV.

W. 95. Size 12 × 7. ff. 129. ll. 13.

دیوان کاتبی

Díwán-i-Kátibí.

Author : Muḥammad ibn 'Abdu 'lláh of Níshápúr (d. A.H. 839), poetically known as Kátibí.

Contents :—

ff. 1*b*. A qaṣída, beginning :

ای کل آدم بخمر جان مخمّر ساخته
خاك ره را کیمیای مهر تو زر ساخته

Between f. 1 and f. 2 many folios are missing, which must have contained the remaining qaṣídas mentioned by Rieu, Cat. Pers. MSS., p. 638.

f. 2*a* begins with the last line of a ghazal :

کاتبی به ز خط یار نخواهند نوشت ∴ [هیچ] طومار برای دل دیوانهٔ ما

f. 111*b*. Muqaṭṭa'át.

f. 121*a*. Rubá'iyyát and Fardiyyát.

Dated Ramaḍán, A.H. 889. Written in a fair nasta'líq.

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[1] سان = شاید.

No. XLVI.

W. 82*a*. Size 15 × 10; 21 × 15. Centre columns of 17 lines; marginal column of 46 lines. ff. 954.

كلّيات جامى

Kulliyyát-i-Jámí.

The collected works of Jámí, in prose and verse.

Author: Núru'd-Dín 'Abdu'r-Raḥmán Jámí (d. A.H. 898).

For bibliography consult Rieu, Cat. Pers. MSS., pp. 17 and 643.

Copies of Jámí's Kulliyyát, containing both the prose and poetical works of that author, are far from common. A similar collection is mentioned by Ethé in the Bodleian Catalogue, no. 894, coll. 608—615.

First Portion.

(i) *Two Centre Columns.*

1. ff. 1*b*—367*b*.

نفحات الانس

Nafaḥát ul-Uns. (See Rieu, p. 349.)

Begins:

الحمد للّه الذى جعل مرائى قلوب اوليايه

This copy was made A.H. 940, as stated in a poetical colophon:

در نهصد[و]چل كتابت اين نفحات ∴ كآمد بكفت صبورى ازوى بركات
كرديد تمام و دارم اميد چنان ∴ كز دوزخ ازين مرا بود راه نجات

(ii) *Marginal Column.*

2. ff. 1*b*—203*b*.

شواهد النبوّة

Shawáhidu'n-Nubuwwat. (See Rieu, p. 146.)

Begins:

الحمد للّه الذى ارسل رسلاً

3. ff. 203*b*—257*a*.

بهارستان

Baháristán. (See Rieu, p. 755.)

Begins:

چو مرغ امر ذى بالى ز آغاز
نه از نيروى حمد آيد به پرواز

4. ff. 257*a*—269*b*.

رسالهٔ کبیر معمّا

Risála-i-kabír-i-Mu'ammá.

Begins:

باسمه سبحانه
ای اسم تو کنج هر طلسمی
قانع ز تو هر کسی باسمی
هم اسم توئی و هم مسمّی
عاجز شده عقل ازین معمّا

Incomplete; ends in the middle of a quatrain on the name شهاب.

This is evidently the extract from Jámí's largest treatise on riddles called کتاب حِلْیَةُ الحُلَل. (See Ethé, India Office Cat., col. 770; Aumer's Munich Pers. Cat., pp. 44, 45.)

ff. 270*a*. Marginal column blank.

5. ff. 270*b*—300*b*.

مُنشَآت

Munsha'át, also styled رقعات (*Ruqa'át-i-Jámí*). Epistolary Models.

Begins:

بعد از انشاء صحایف ثنا

(See Ethé, India Office, col. 772.)

ff. 301*a*—303*a*. Marginal column blank.

6. ff. 303*b*—316*a*.

قصیده نامه

Qaṣída-náma. This is a commentary on the qaṣída by Ibnu 'l-Fárid ending in ت, mentioned by Ethé, India Office Cat., col. 764. Its proper title is نظم درر.

Begins:

پاکا خداوندی که صفحات کاینات

7. ff. 316*a*—318*a*.

شرایط ذکر طریق خواجه

Sharáʼiṭ-i-Dhikr-i-Ṭaríq-i-Khwája.... A tract on the rule of Bahá'u 'd-Dín Naqshbandí. (See Rieu, p. 876*a*, vi, and also p. 863*a*, xii. These two tracts, though they bear different titles, are apparently identical.)

Begins:

سر رشتهٔ دولت ای برادر بکف آر

8. ff. 318*a*—330*b*.

لـوايـح

Lawá'iḥ. A collection of Súfí apophthegms, with paraphrases in rubá'ís. (Rieu, p. 44.)

Begins :

ربّنا وفّقنا للتكميل و التتميم لا احصي ثناء عليك

9. ff. 330*b*—335*a*.

الحاشية القدسيّة

Al-Ḥáshiyatu'l-Qudsiyya. Súfí notes by Khwája Mohammad Pársá, an eminent disciple of Bahá'u 'd-Dín Naqshbandí (d. A.H. 822), found on the margins of some of his books. (Cf. Rieu, p. 863.) In the manuscript this tract only bears the heading of رساله.

Begins :

بعد از كشايش مقال بستايش خجسته مأل رساله فى الموجود

10. ff. 335*a*—336*a*.

رسالة فى الموجود

Risála fi'l-Mawjúd.

Begins :

اى پاك ز هر چيز و مبرّا از مكان
خالى زتو نى درون و بيرون جهان

11. ff. 336*a*—338*a*.

رساله فى الوجود

Risála fi'l-Wujúd. Treatise on the Absolute. (See Ethé, India Office Cat., col. 762.)

Begins :

الوجود اى ما بانضمامه الى الماهيّات

12. ff. 338*a*—343*a*.

شرح بيتين مثنوى

Sharḥ-i-baytayn-i-Mathnawí. Commentary on two lines of the Mathnawí. (See Rieu, p. 863.)

Begins :

عشق جز نائى و ما جز نى نه ايم

ff. 343*b*—367*b*. Marginal column blank. On f. 343*b*, however, the title نقش فصوص is entered (cf. Ethé, India Office Cat., col. 763).

f. 368*a* blank.

SECOND PORTION.

(i) *Two Centre Columns.*

1. ff. 368*b*—423*b*.

دیوان اوّل

Díwán-i-awwal, Part I. This is the first part or division of the First Díwán, containing the qaṣídas and other occasional verses, as in the valuable St. Petersburg MS. described by Baron Rosen, *Les Manuscrits Persans de l'Institut des Langues Orientales;* pp. 215—259.

Begins:

بسم الله الرحمن الرحیم ⁘ هست صلای سرخوان کریم

Here follows the long preface, as in Rosen's MS. (*op. cit.*, p. 227).

On f. 423*a* we find the three bayts quoted by Rosen (p. 234) styled این مثنویست در قناعت.

Here occurs the first variation of the present MS. from Rosen's, for the latter passes direct from these three bayts to the Second Part of the First Díwán, while the former inserts eleven bayts, apparently by the copyist, beginning:

طیب اللّه وقتك ز کرم کرده آب بقا ز رشح قلم
داده نظم مرا ببزم امید شربت زندکانی جاوید
تا سخن در دلت جا کرده هست سر نهفته در پرده

and ending:

هر که خواند بخیرش آرد یاد کش خدا در دو کون خیر دهاد

f. 424*a*. Two centre columns blank.

2. ff. 424*b*—673*b*.

Díwán-i-awwal, Part II, containing:—

Five ghazals, not in alphabetical order. Spaces are left for a title over each, but have not been filled in. A space of about four lines is left at the beginning.

Begins:

بسم اللّه الرحمن الرحیم ⁘ اعظم اسماء علیم حکیم

ff. 426*b*—658*b*. Ghazals in alphabetical order.

Begins:

یا من بدا جمالك فی کلّ ما بدا

ff. 658*b*—663*a*. Qiṭa'át.

ff. 663*a*—673*b*. Rubá'íyyát.

First quatrain:

سبحانك لا علم لنا ان ما الخ

3. ff. 674*a*—836*a*.

دیوان ثانی

Díwán-i-thání.

Begins:

بسم الله الرحمن الرحیم ⁘ املی حمد المنّان الکریم

Prose preface follows, corresponding with Rosen, pp. 239, 240.

ff. 835*a*—836*a* contains المعمّیات, as described by Rosen, p. 245. No colophon.

4. ff. 836*b*.—926*a*.

دیوان ثالث

Díwán-i-thálith.

Begins:

بسم الله الرحمن الرحیم ⁘ طرفه خطاییست ز سفر قدیم

Short preface in verbal agreement with Rosen, pp. 246, 247.

After two pieces, (1) فی توحیده سبحانه and (2) مناجات, follows a long qaṣída rhyming in نَ. This piece, as Baron Rosen points out, is an example of لزوم. (See Rückert's *Grammatik, Poetik und Rhetorik der Perser*, pp. 123-124.) In the Petersburg MS. the words which recur in each hemistich are حجره and شعر. In the present MS. the words are حجره and شتر (as also in I. O., no. 1300).

Begins:

نکار من شتر انکیهست رو حجرهٔ من
پذیرهٔ شترش رفت جان ز حجرهٔ تن

f. 849*b*. Ghazals in alphabetical order, beginning as in Rosen, p. 247.

The last verses of this díwán are as follows:

نیست در راه صداقت چپ و راست
نیست در دین صداقت کم و کاست

هرکس که ازین ورطهٔ دلگیر بجست
از ننگ وزیر و منّت میر برست
آخر ز جفاهای زمان کشت خلاص
در سینهٔ او اگرچه صد تیر شکست

ff. 925 and 926 are out of order.

On f. 926*b* the marginal column and the body of the text are no longer divided into columns, and the text runs continuously from centre to margin, down to f. 953*b*, where the margin ceases.

(ii) *Marginal Column.*

5. f. 368*b*.

سلسلة الذهب

Silsilatu'dh-Dhahab, Part I. Prose preface as in Rosen. Actual poem begins f. 369*b*.

f. 454*a*. Part II.

f. 490*a*. Part III.

6. f. 515*a*.

سلمان و ابسال

Salmán ú Absál.

Begins :

ای بیادت تازه جان عاشقان
ز آب لطفت تر زبان عاشقان

7. f. 541*a*.

تحفة الاحرار

Tuḥfatu'l-Aḥrár.

Begins :

قبلهٔ همّت خدای شناس ⁘ هست بر نعمت خدای سپاس

i.e. with the general Introduction to the *Panj Ganj*. See Rosen, p. 220.

Ends :

و اتمام این سبحه [نسخه ?] در ماه تسبیح و شهر تراویح منتظم در شهور سنه ستّ و ثمانین و ثمانمائة لا زال مبارکا علی کل نیة اتّفاق افتاد و الحمد للّه الکریم الجواد و الصلوات علی محمّد و آله خیر العباد و سلّم تسلیماً کثیراً

8. f. 580*a*.

سبحة الابرار

Subḥatu 'l-Abrár.

Begins:

باسمه سبحانه (رباعی)
المنة لله که بخون کر خفتم
یکچند چو غنچه عاقبت شکفتم
از کش مکش چرخ بسی آشفتم
کز کوهر راز سبحه واری سفتم

Here follow twenty bayts, before we come to the opening as in Rosen, p. 222:

تاجور ساختن این شاهد غیبی الخ

9. f. 643*b*.

کتاب یوسف و زلیخا

Kitáb-i-Yúsuf ú Zulaykhá. Begins and ends as in Rosen, p. 223.

10. f. 730*a*.

کتاب لیلی و مجنون

Kitáb-i-Laylá wa Majnún. Begins and ends as in Rosen, pp. 223, 224.

11. f. 812*a*.

اسکندرنامه

Iskandar-náma. Begins and ends as in Rosen, p. 224.

12. f. 862*a*.

شرح لوایح

Sharḥ-i-Lawá'iḥ. A system of Ṣúfí doctrine. (Cf. Ethé, India Office Cat., col. 764; Rieu, p. 44.)

Begins:

ربّنا وفّقنا للتکمیل و التتمیم لا احصی ثناء علیك الخ

Ends with the following quatrain:

ای کز غمش افتاده چاکت بکفن
آلوده مکن ضمیر پاکت بسخن
چون لال توان بود درو کر پس ازین
لب بکشائی بنطق خاکت بدهن

13. f. 877*b*.

رسالهٔ شرح رباعیات

Jámí's commentary on some of his own rubá'ís. (Cf. Rieu, p. 827; Ethé, I. O. Cat., col. 763.)

Begins:

حمداً لآله هو بالحمد حقیق

14. f. 904*a*.

کتاب لمعات

Kitáb-i-Lama'át. Commentary on the *Lama'át* of 'Iráqí, called also أشعّة اللمعات, *Ashi'atu'l-Lama'át.* (Cf. Pertsch, Berlin Pers. Cat., no. 239.)

Begins:

لولا لمعات برق نور القدم
من نحو حِمَی الجود و حیّ الکرم

As stated above, after f. 926 the text runs continuously from centre to margin down to f. 953*b*, where the margin ceases.

Ends:

رباعی اخری فی المتصبحة
توحید حق ای خلاصهٔ مخترعات
باشد بسخن یافتن از ممتنعات
رونقی و جود کن که در خود یابی
سرّی که نیابی ز فصوص و لمعات

The last page (f. 954*a*) contains the following chronogram, giving as the date of composition the year A.H. 886[1]:

و از قال اتممته قد بدا ∴ بما قال تاریخ اتمامه

م

Here follows the scribe's colophon:

شرح لمعات شیخ کآمد در دست
مشغول کتابتش نشستم پیوست
در نهصد چل سلخ مه شعبان بود
کز تسویدش دل صبوری وا رست

---

[1] Sir William Jones, mistaking this colophon for that of the scribe, notes at the end: "This copy of his works was written while he was alive."

This fine manuscript is written throughout by one and the same hand, in a neat and legible nasta'líq, not at all unlike the writing of the MS. described by Baron Rosen, who gives two photo-lithographic specimens. It is in good preservation, and complete at beginning and end. The folios were much displaced in a former process of binding, but have now been correctly arranged, except in the case of ff. 925 and 926, as noted above.

Dated Sha'bán, A.H. 940.

No. XLVII.

W. 82*b*. Size $16\frac{1}{2} \times 8$. ff. 308. ll. 17.

دیوان جامی

Díwán-i-Jámí.

Jámí's First Díwán, Parts I and II complete.

Contents:—

ff. 1*b*—58*a*. Part I containing the Qaṣídas, preceded by the prose preface.

Begins:

بسم الله الرحمن الرحیم ✣ هست صلای بر خوان کریم

f. 58*b*. Part II.

Beginning:

بسم الله الرحمن الرحیم ✣ اعظم اسمآء علیم حکیم

f. 60*b*. Beginning of Ghazals, arranged in alphabetical order.

f. 294*a*. Muqaṭṭa'át.

f. 297*b*. Rubá'iyyát.

Dated A.H. 972. Written in an elegant nasta'líq; ornamental borders.

No. XLVIII.

W. 90. Size $17\frac{1}{2} \times 9$. ff. 115. ll. 14.

دیوان جامی

Díwán-i-Jámí.

This MS. contains the second half of the Second Part of Jámí's First Díwán.

Begins:

حقّهٔ لعل تو از جوهر جان ساخته اند
کام هر خسته دران حقّه نهان ساخته اند

which occurs on p. 201 of the Lucknow 1876 edition of Jámí's *Kulliyyát*, and on f. 521 of the preceding MS. (No. XLVI).

f. 109*b*. The مسمّط beginning:

الا ای ماه اوج دلربائی ⁘ که خیل نیکوانرا پادشائی

(Cf. Rosen, p. 238.)

f. 110*b* contains:

(*a*.) Last five lines of the مسمّط.

(*b*.) The following qiṭ'a (see Lucknow ed., p. 540).

دل دربی وحشتکهِ بیکانکان ⁘ یك حریفِ آشنا حاصل نکرد
در وفا کوشید عمری لیك من ⁘ غیر حرمان از وفا حاصل نکرد
کیمیاکر سالها بهر غنا ⁘ کند جان و جز عنا حاصل نکرد
حاصل خود کرد صرف کیمیا ⁘ هیچ چیز از کیمیا حاصل نکرد

(*c*.) First of the Quatrains:

یا من ملکوت کلّ شئ بیده ⁘ طوبی لمن ارتضاك ذخراً لغده
این بس که دلم جز تو ندارد کامی ⁘ تو خواه بده کام دلم خواه مده

This manuscript is written in a most elegant nasta'líq; the margins are elaborately decorated with various patterns of the wall-paper type. It contains four miniatures in excellent style, to be found on ff. 1*a*, 25*a*, 34*a*, and 72*a*.

Dated Muḥarram, A.H. 984.

No. XLIX.

W. 99. Size 14×6. ff. 138. ll. 14.

سلسلهٔ ذهب

Silsila-i-Dhahab.

An incomplete copy.

Author: Jámí.

Contents:—

ff. 1*b*—83*b*. Book II.

Begins:

بشنو ای کوش بر فسانهٔ عشق

Between ff. 68 and 70, several folios seem to be missing, and one at least between ff. 75-76.

ff. 85*b*—122*a*, Book I. (incomplete).

After f. 122*a*, line 1, which reads:

زاغ خواهد نشیر تا خوش زاغ ⁘ چه شناسد صفیر بلبل باغ

we read:

سخن عارف ستوده سیر ⁘ چون بانجا رسید پیش پسر

after which agreement with other texts ceases down to the last line:

خاطرم رام با کشاکشان ⁘ وقت من خوش ز قصّهٔ خوشان

Dated A.H. 951. Written in elegant nasta'líq. Two miniatures, ff. 61*b* and 134*b*.

Scribe: Sháh Maḥmúd Níshápúrí Núrbakhshí.

No. L.

W. 96. Size $13\frac{1}{2} \times 7$. ff. 59. ll. 15.

تحفة الاحرار

Tuḥfat ul-Aḥrár.

Author: Jámí.

Incomplete at beginning and end, and much damaged.

Begins with the following words of the prose preface:

مطلع الانوار مورد بدائع لفظی و معنوی

and ends in the middle of Maqála xii.

Written in a fine nasta'líq. Apparently of 16th century.

No. LI.

W. 92. Size $9\frac{1}{2} \times 4\frac{1}{2}$. ff. 330. ll. 16.

کلّیات عرفی

Kulliyyát-i-'Urfí.

The complete works of 'Urfí.

Author: 'Urfí of Shíráz (d. A.H. 999). See Rieu, Cat. Pers. MSS., p. 667.

Contents :—

ff. 1—85. Qaṣídas beginning :

ای متاع درد در بازار جان انداخته

ff. 86—213. Ghazals beginning :

تحفهٔ مرهم نکیرد سینهٔ افکار ما

ff. 213—227. Rubá'iyyát beginning :

یا رب نفسی ده که ثنا پردازم ⁘ وین نغمه بآهنگ سزا پردازم
دیباچهٔ علم خویش در پیشم نه ⁘ کز حمد تو نقش آشنا پردازم

There is apparently one folio missing between ff. 227 and 228.

ff. 228*b*—271*a*. مجموع الابکار *Majmú'u 'l-Abkár.* A Mathnawi poem, beginning :

بسم الله الرحمن الرحیم ⁘ موج تخشست ز بحر عدم [*sic* for قدیم]

ff. 271*b*—285*b*. *Farhád ú Shírín*, here entitled in the *'unwán* خسرو شیرین, beginning :

خداوندا دلم بی نور تنکست ⁘ دل من سنگ و طور کوه سنکست

f. 286*a*, blank.

ff. 286*b*—298*b*. Muqaṭṭa'át beginning :

ای دل راه زن که از عرشم ⁘ بحضیض ثری فرستادی

f. 299*a*, blank.

ff. 299*b*—303*a*. A *tarjí'* in praise of his doctor Masíḥu 'd-Dín Abu 'l-Fatḥ, called in the *'unwán* کتاب کوی و چوکان.
Begins :

آیدم چون دوا شفیق و نقیض ⁘ صحت امروز دوستان مریض

The refrain is :

نام ممدوح قافیه مدح است
مدح کویم حکیم ابو الفتح است

ff. 303*b*—330*b*. Prose pieces.

f. 303*b*. A letter written during the author's illness, beginning :

این مکتوب اسلوب‌را در وقت بیماری نوشته شد

The manuscript ends abruptly, and a few folios are missing.

Not dated. Probably 17th century. Written in a small neat ta'líq.

No. LII.

W. 87. Size $18 \times 7\frac{1}{2}$. ff. 555. ll. 17.

دیـوان صائب

Díwán-i-Ṣá'ib.

Poetical works of Ṣá'ib.

Author: Mírzá Muḥammad 'Ali, whose poetical name was Ṣá'ib (died A.H. 1088).

Contents:—

ff. 1*b*—438*a*. Ghazals in alphabetical order.

Begins:

اکر نه مدّ بسم الله بودی تاج عنوانها
نکشتی تا قیامت نو خط شیرازه دیوانها

ff. 439*b*—458*b*. Maṭáli' beginning:

نیست سوی حق بجز تسلیم راهی بنده را
جستجوی این کهر کم میکند جوینده را

ff. 459*b*—555*a*. Mutafarriqát.

Several folios contain verses in the margin.

Dated A.H. 1078, *i.e.* ten years prior to the author's death.

A very beautiful MS. in ním-shikasta, with richly ornamented 'unwáns.

No. LIII.

W. 101. Size $16\frac{1}{2} \times 9$. ff. 92. ll. 15.

بهرام و گلـندام

Bahrám ú Gulandám.

A Mathnawi Poem.

Author: Amín-i-Dín Muḥammad.

Begins:

اجازت کردم از پیر سر افراز ❊ کنم این قصهٔ جان پرور آغاز

The story itself occupies forty-eight sections, while two sections at the end contain the Khátima and Autobiography (در وصف الحال).

It is the story of Bahrám, son of Kishwar, king of Rúm, who having set out on a journey to see the Faghfúr of China, strays from his party and comes to a Fairy Castle, where he falls in love with Gulandám. After this he encounters and slays a demon, and then proceeds on his way to China. Gulandám wishes to accompany him, but Bahrám says he must travel without her, as he is always engaged in hunting. She gives him ten hairs from her head, which should serve him in time of need. Bahrám, consumed with love and full of regrets, continues his journey till he reaches the sea, where he takes ship and encounters a crocodile, which he slays. On disembarking he enters "the town of Chín," and finds the army of Bahshád of Bulghár at the gates. The Faghfúr had a beautiful daughter, whom Bahshád demanded in marriage, but the Faghfúr "did not wish him for a son-in-law." Bahrám makes a night attack on the camp of Bahshád, whom he defeats and slays.

Sections 25 to 34 inclusive contain the poetical correspondence which passed between Bahrám and Gulandám after the return of the former from China.

In section 35 we return to the court of King Kishwar, who, learning that his son is lost, offers a whole kingdom to anyone who will find Bahrám. Finally, Bahrám is discovered, and returns to his native home.

Such is the main outline of the present story.

Three other versions of this story are known to us. One is in the Gúrán dialect, and in it Gulandám is the daughter of the Emperor of China, and not a *parí*. Ḥájí Khalífa mentions another, written about 850 A.H. by Muḥammad 'Abdu 'llah Kátibí of Níshápúr; but of this work he omits to give the first lines. A third is mentioned on p. 877 of Rieu's Cat. Pers. MSS., and this last is very remarkable for the manner in which it both agrees with and differs from the present MS. As to agreement, both are apparently by one named Amín; both make Gulandám a *parí*, and both are in the same metre. Further than this, however, the agreement does not go, and they seem to be two distinct poems.

The author reveals his name in the following lines:

نبردم اسم خودرا جای اشعار ⁘ بآخر اسمرا کردانم اظهار

نویسم نام بر دفتر مجرّد ⁘ امین دین شده اسمم محمّد

In Sprenger's Oudh Catalogue, p. 330, mention is made of a poet named Sháh Muḥammad Amín, who flourished about A.H. 1130.

No date, apparently of 18th century. Nasta'líq.

No. LIV.

W. 88. Size 16×8; 22×11. ff. 206. ll. 17 in body of text, 23 in margin.

Mixed Contents.

Comprising the Díwáns of 'Urfí, Naẓírí and Shápúr.

Contents :—

Central Columns.

ff. 1*b*—14*a*. *Farhád ú Shírín*, by 'Urfí.

Begins :

خداوندا دلم بیتور تنکست

ff. 14*b*—58*b*. *Majmú'u 'l-Abkár*, by the same author.

ff. 58*b*—138*a*. Qaṣídas and Tarjí'bands
ff. 138*b*—192*a*. Ghazals
ff. 192*b*—206*a*. Rubá'iyyát
} by the same.

Dated A.H. 1079.

Marginal Columns.

ff. 1*b*—147*a*. Díwán of Naẓírí of Níshápúr (d. A.H. 1022).

Begins (cf. Rieu, Cat. Pers. MSS., p. 818*a*) :

اذا ما شئت ان تحیی حیوة حلوة المحیا

ff. 147*a*—182*a*. Díwán of Shápúr (d. A.H. 1020). Begins :

ای راه زن خیال نگاه تو خواب را

Dated A.H. 1080. Neat nasta'líq.

Scribe : علی نقی ابن عبد القادر

No. LV.

W. 97. Size $23\frac{1}{2} \times 12\frac{1}{2}$; from fol. 382, $18\frac{1}{2} \times 9\frac{1}{2}$. ff. 480.

Anthology in Prose and Verse.

Contents :—

f. 1*a*. مناظرهٔ چشم و سُرمه, by 'Urfí.

f. 2*a*. مناظرهٔ زلف و شانه, by 'Urfí.

ff. 7*b*—16*b*. Various Qaṣídas, by 'Urfí.

ff. 16*b*—20*b*. Story of 'Aql and the Water of Life.

Begins :

چنین کوید مخترع این حکایت و مبتدع این روایت که در شهر یونان پادشاهی بود عقل نام الخ

ff. 20*b*—22*b*. Anecdotes of famous personages.

f. 23*b*. Extract from the وقائع حیدرابادِ of Ni'mat Khán 'Alí. (See Rieu, Cat. Pers. MSS., p. 268.)

f. 46*a*. حسن و عشق, by the same author.

f. 51*b*. A letter by the same.

f. 53*a*. A letter from the same to Mírzá Mubáriku 'lláh.

f. 55*a*. Short anecdote concerning Majnún and a Caliph.

f. 55*b*. A series of chronograms (Eteostichia), giving dates of birth and death of famous sultans, learned men, and poets.

ff. 57*a*—81*b*. Extracts from the díwáns of Sa'dí, Kalím, Jámí, 'Urfí, Ḥáfiẓ, and others, the latest being Bídil, the Indian poet, who died A.H. 1133.

f. 82*a*. فرهاد و شیرین, by 'Urfí.

Begins in the middle (cf. f. 276*b* of No. XLVII.):

صباحی دلکشا چون خندهٔ حور

f. 86*a*. Definitions of poetical and rhetorical terms.

Begins:

نظم بمعنی دُرّ در رشته کشیدن است

f. 86*b*. Rubá'ís and Qiṭ'as.

f. 87*a*. Anecdote referring to Hárúnu 'r-Rashíd.

f. 87*b*. Story of the three travellers and the ten loaves.

Begins:

آورده اند که دو مسافر بنان خوردن نشستند

This is followed by various pithy sayings and stories, interspersed with verses.

f. 89*a*. Account of the ten various kinds of script, such as the 'Arabí, the Yúnání, &c.

f. 89*b*. Quotations in Arabic from the Ḥadíth.
Quotations in Persian from Plato.

f. 90*a*. Quotations from the مجمع البحرین. (Cf. Rieu, C. P. M., p. 853.)
Quatrains by Khwája Ḥasan of Delhi and others.

f. 90*b*. Quatrains by Ẓuhúrí, Qásim-i-Anwár, Ḥáfiẓ and others.

f. 91*a*. Ghazals by Kalím, Fighání, Ṣá'ib, Qudsí, Muḥammad-Qulí Salím, Náṣir 'Alí, Fiṭrat, Asír, Ḥaydar Qulícha-paz and others, including two ghazals by the compiler of the present Anthology (جامع این کتاب), from which it appears that his takhallus was *Bahá'í*. If so, he is evidently not identical with the more celebrated *Bahá'í* cited on f. 204*a* of this MS. (see next page), who flourished at an earlier date than many of the poets here cited.

The first ghazal begins:

دکر از درد پنهانی بجانم یار می باید
و کر تلخست کامم شربت دیدار می باید

The second begins:

روی تو کل تازه و خط سبزهٔ نو خیز
شد هوش و دلم غارت آن غمزهٔ خونریز

and ends:

چون رفته دل کم شده ام کشت بهائی
خوش باش که من رفتم و جان کفت که من نیز

f. 96*a*. A long qaṣída by Kalím.

ff. 96*b*—103*b*. Selections from the Díwán of Mullá Muḥammad Qudsí (d. A.H. 1056).

ff. 103*b*—108*a*. Qiṭ'as by various poets.

f. 108*b*. Mukhammasát by Ṣá'ib.

ff. 111*b*—134*b*. Ghazals, &c., by the same, beginning:

اکر نه بسم الله بودی تاج عنوانها

ff. 135*a*—156*b*. Ghazals, &c., by Abú Ṭálib Kalím (d. A.H. 1061).

The first begins:

بدل کردم بمستی عاقبت زهد ریائی را

ff. 157*b*—179*b*. نیرنك عشق, by Ghanímat Panjábí (d. A.H. 1096).

Begins:

بنام شاهد نازك خیالان

ff. 180*b*—186*a*. فرهاد و شیرین, by Waḥshí (d. A.H. 992). This extract is dated A.H. 1175.

f. 204*a*. نان و حلوا, by Bahá'u'd-Dín 'Amilí, the great Shí'a divine, author of the Kashkúl (see No. CXII of this List) and the Jámi'-i-'Abbásí (see No. V of this List), who died A.H. 1030. His poetical name was *Bahá'í*. This mathnawí is mentioned by Sprenger, Oudh Cat., p. 368.

f. 207*b*—247*a*. معراج الخلیل, by Mullá 'Alí Riḍá "Tajallí" (d. A.H. 1088).

f. 267*a*. Selections from the Díwán of Shawkat (d. A.H. 1107).

Begins:

خدایا رنك تاثیر کرامت کن فغانم را
بموج اشك بلبل آب ده تیغ زبانم را

f. 282*a*. Selections from the Díwán of Ḥáfiẓ.

f. 298*a*. Selections from the Díwán of Ẓuhúrí.

f. 313*a*. Selections from the Díwán of Mírzá Ibráhím Adham (d. A.H. 1060).

f. 314*a*. Selections from the Díwán of Sháhí (d. A.H. 857).

f. 317*a*. Selections from the Díwán of Kamál of Khujand (d. A.H. 803), beginning :

افتتاح سخن آن به که کنند اهل کمال
بثنای ملك الملك خدای متعال

f. 327*a*. Selections from Díwán of Ṣaydí of Tihrán (d. 1069), beginning :

شد بسکه از خرام تو تغییر حالها
از جا در آمدند بکلشن نهالها

f. 330*b*. Selections from Díwán of Ghaní (Muḥammad Ṭáhir of Kashmír), d. A.H. 1079, beginning:

جنونی کو که از قید خرد بیرون کشم پارا
کنم زنجیر پای خویشتن دامان صحرارا

f. 334*b* Ode on the death of Kalím.

Begins :

حیف کز دیوار این کلشن پرید ⁘ طالبا آن بلبل باغ نعیم
رفت و آخر خامه‌را از دست داد ⁘ بی عصا طی کرد این ره‌را کلیم

f. 335*a*. Selections from Díwán of Fighání (d. A.H. 922), beginning :

ای سرنامه انام تو عقل کره کشای‌را
ذکر تو مطلع غزل طبع سخن سرای‌را

f. 344*a*. Selections from Díwán of Ṭálib Ámulí (d. A.H. 1035).

f. 347*b*. Selections from Díwán of Áṣafí (d. A.H. 923), beginning :

ساز آباد خدایا دل ویرانی‌را
یا مده مهر بتان هیچ مسلمانی‌را

f. 350*a*. Selections from Díwán of Shifá'í.

Begins :

تا عشق رفته روز ازل بر زبان ما
تا زد بحرف عشق زبان در دهان ما

f. 356*a*. Selections from the Díwán of Mírzá Jalál Asír (d. A.H. 1049).

Begins:

ای کلشن از بهار خیالتو سینه‌ها
برگ کل از طراوت رویت سفینه‌ها

In the second line Rieu, Cat. Pers. MSS., p. 682, reads نامت for رویت.

ff. 378*b*—381*b*; 461*a*—465*b*; 468*a*—469*b*; 478*a*—479*b*. Selections from Mírzá Ṭáhir Waḥíd Majdhúb, Mírzá Riḍá Dánish, Muḥsin Fání, Mírzá Bídil, Waḥshí, 'Abdu'r-Rasúl Istighná, 'Alí Naqí, Sábiq, and others.

ff. 382*a*—456*b*. Selections from the writings of Shaykh Muḥammad 'Alí Ḥazín (d. A.H. 1180), beginning:

سخن صریح سرائیم عشق پنهانرا ⁘ بخون دیده طرازیم لوح دیوانرا

ff. 457*b*—460*b*. A *Marthiya* (*tarkíb-band*) on the Imám Ḥusayn by Muḥtashim (d. A.H. 996). (See Rieu, Cat. Pers. MSS., p. 665*b*.)

The remaining folios are out of place, and belong properly to other portions of the book.

461—465 should follow 110.

466, 467 and 470—477 contain prose which has not been identified.

468, 469 should follow 465.

478 to the end (480) should follow 469.

The whole is written on bad coloured paper in a rough nasta'líq.

No. LVI.

W. 81. *d*. Size 21—22 × 10. ff. 260. ll. 21.

اسرار معنوی و انوار مغنوی

Asrár-i-Ma'nawí ú Anvár-i-Maghnawí.

A commentary on Book I of the Mathnawí.

Author: Ghulám Mu'ínu'd-Dín 'Abdu'llah, known as al-Khalífa al-Khwíshagí al-Chishtí.

This copy is presumably an autograph, and no other copy seems to be known.

The author tells us that he was a native of Qaṣúr, where he wrote this commentary, which he completed in the second year of Muḥammad Sháh's reign, *i.e.* A.H. 1133. He was encouraged to undertake this work by two Khwíshagí chiefs, named Ḥasan Khán and Sa'íd Khán. In the *Siyaru'l-Muta'akhkhirín* (English Translation, Calcutta, 1789, vol. i, p. 167) we read: "One Hosseïn-ghan, an Afghan Ghoïshky, who was head man of the town of Cossor in Pendjab, had these many years taken possession of the best districts about Cossor and Lahor, where he acted as an hereditary lord of these territories." Farther down we learn that this "Hosseïn-ghan" had a nephew named "Seïd-ghan." Our MS. reads Ḥasan Khán, but it is none the less probable that our author's patrons were the uncle and nephew here referred to. It is noticeable that Briggs, in his edition of the English translation of the *Siyaru'l-Muta'akhkhirín* (p. 208), omits the word "Khwishagí."

The author tells us that he had already written several commentaries; amongst them the following:—

On the *Díwán of Ḥáfiẓ:* (i) بحر الفراسة; (ii) خلاصة البحر; (iii) جامع البحرين.

On the *Nuzhatu'l-Arwáḥ:* راحة الاسباح.

On the *Kanzu'd-Daqá'iq:* مخزن الحقائق.

Begins:

سپاس کبریا آساس خداوندیرا که کلام مردمانرا بسوی نظم و نثر منقسم ساخت

Dated the 9th of Rabí' II, A.H. 1133. Written in a good nasta'líq.

No. LVII.

W. 98. Size $18\frac{1}{2} \times 9\frac{1}{2}$. ff. 341. ll. 17.

شرح ديوان حافظ

Sharḥ-i-Díwán-i-Ḥáfiẓ.

Commentary on the Díwán of Ḥáfiẓ.

Author not identified.

A note at the end says that this commentary was begun on the 15th of Ramaḍan and completed on the 19th of Dhu 'l-qa'da in the year A.H. 1120.

Commentary begins:

الا من حرف تنبيه يا حرف ندا ايّها وصله

Commentary ends:

این چند ابیات‌را خواجه در مدح عماد الدین محمود گفته اند و تمامت این نسخهٔ اخبار الاسرار در زمانهٔ او شده است لهذا خاتمة الکتاب‌را بنام او بقلم مشکین رقم نگارش فرموده اند

Written in a rough nasta'líq.

No. LVIII.

W. 126. Size 14 × 7. ff. 80. ll. 15.

شرح قصیدة البردة

Sharḥu Qaṣídati 'l-Burda.

Commentary on the celebrated *Burda* ("Mantle-poem") of al-Búṣírí.

Author: Muḥammad Ghayúr Qádirí.

Begins:

بدانکه ناظم این قصیدهٔ سعیده که چشم بلاغت بلطافت او ندیده الخ

Written in Delhi in the year A.H. 920. (See Ḥájí Khalífa, iv, 531.)

Not dated. 18th century. Written in rough nasta'líq.

No. LIX.

W. 79. Size 21 × 15½. ff. 265. ll. 29.

جوامع الحکایات

Jawámi'u 'l-Ḥikáyát.

A fine, complete copy of the famous collection of anecdotes by 'Awfí. See Rieu, Cat. Pers. MSS., pp. 749—751; Ethé, I. O. Pers. Cat., col. 245—47.

Author: Núru 'd-Dín Muḥammad 'Awfí, who was at any rate alive in A.H. 625.

Begins:

حمد و ثنا مبدعی‌را که از بدایت صباح وجود

The present copy is not dated, but is written in a fine old naskh hand, probably of the 14th century. Qism I begins on f. 6*b*; Qism II on f. 146*b*; Qism III on f. 194*a*; Qism IV on f. 231*a*.

The first four folios of the original MS. are lost, and have been replaced by a later hand (apparently of the 18th century).

The old writing begins on f. 5*a* with the words:

و چون از نسخه چند نوشته شد در خاطر آمد که

From f. 264*a* to the end is also written in a later hand than the body of the text, but in a writing far older than that of the first four folios.

No. LX.

W. 77. Size 16 × 8. ff. 345. ll. 15.

بهار دانش

Bahár-i-Dánish.

A famous collection of tales and anecdotes.

Author: Shaykh 'Ináyatu 'llah Kanbú of Lahore (d. A.H. 1082).

Begins:

فاتحهٔ کتاب مستطاب آفرینش و پیرایهٔ صحیفهٔ دانش

Dated A.H. 1196. Written in a good nasta'líq.

No. LXI.

W. 109. Size 22 × 10. ff. 210. ll. 25.

انوار سهیلی

Anwár-i-Suhaylí.

A famous Persian version of the Fables of Bidpay.

Author: Ḥusayn Wá'iẓ al-Káshifí (d. A.H. 910).

Begins:

حضرت حکیم علی الاطلاق جلّت حکمته

Not dated. 18th century. Fair nasta'líq.

Scribe's name: Muḥammad Sa'íd.

Nos. LXII.—LXVII. and LXVII.*

W. 78. Size 15 × 9. ll. 13; about 250 ff. to each volume.

بستان خیال

Bustán-i-Khayál.

A romance. See Rieu, Cat. Pers. MSS., pp. 770 *et seqq.*; Ethé, I. O. Pers. Cat., col. 536—541.

Author: Muḥammad Taqí al-Ja'farí al-Ḥusayní, who bore the *takhallus* of Khayál (d. A.H. 1173).

Fair copy, in seven volumes, made presumably for Sir W. Jones.

PERSIAN: PROSODY.

No. LXVIII.

W. 93. Size 16 × 8½. ff. 96. ll. 15.

مجمع الصنائع

Majma'u 'ṣ-Ṣanáʾiʿ.

A treatise on the Poetic Art.

Author: Niẓámu 'd-Dín Aḥmad ibn Muḥammad Ṣáliḥ aṣ-Ṣiddíqí al-Ḥusayní. See Rieu, Cat. Pers. MSS., p. 814*b*, xiii.

This work, which was completed in A.H. 1060, has been printed in Lucknow, A.H. 1261.

Begins:

الحمد لله الّذی انعم علینا وهَدَانا الی الاسلام

Dated A.H. 1128. Written in a bad ním-shikasta.

PERSIAN: MUSIC.

No. LXIX.

W. 114. Size 17 × 9½. ff. 207. ll. 8.

هزار دهرپد

Hazár Dhurpad.

A collection of one thousand *dhurpads*, composed by Bakhshú (Bakhshava), and collected by order of Sháh-Jahán. See Ethé, Bod. Pers. Cat., col. 1064.

Begins:

چون نفوس مقدّسهٔ تجرّد نهادرا میل بلذّات روحانی الخ

This work is dedicated to Shah Jahán, whose name is introduced into every chorus.

Not dated. 18th century. Written on gold-sprinkled leaves, in a very fine ta'líq hand.

The copy bears 'Álamgír's seal.

No. LXX.

W. 115. Size $16\frac{1}{2} \times 9$. ff. 28. ll. 15.

شمس الاصوات

Shamsu 'l-Aṣwát.

Author: رس برس.

A treatise on Hindu Music, compiled in A.H. 1109.

Begins:

قول اوّل که عبارتست از حمد مخصوص حکیمی مطلق که الخ

The translator of this work from the Hindi original, which was called Sangít (سنکیت), compares his father as a musician to Tána Sena (تان سین). (Cf. Blumhardt's Catalogue of Hindi Books in British Museum, p. 178; see also Rieu, Cat. Pers. MSS., p. 1088*b*.) A copy is described by Ethé, India Office Cat. Pers. MSS., no. 2022.

Dated A.H. 1200. Written in a fair nasta'líq.

No. LXXI.

W. 112. Size $16 \times 11\frac{1}{2}$. ff. 29. ll. 15.

راگ درپن

Rág Darpan.

A treatise on Hindu modes and melodies. Translated from an old Sanskrit work called مانکتوهل, or Mán (Singh's) Recreation, between A.H. 1073 and 1076.

Translator: Faqíru 'llah.

Begins:

حمد و سپاس بی قیاس مر آفریدکاری را که

Not dated. 18th century. Written in fair nasta'líq. (Cf. Ethé, India Office Cat. Pers. MSS., no. 2017; Bod. Cat. Pers. MSS., no. 1847.)

No. LXXII.

W. 113. Size $23\frac{1}{2} \times 10$. ff. 86. ll. 23.

ترجمهٔ پارجاتك

Tarjuma-i-Párijátaka.

Translation of a Sanskrit work on Indian Music.

Translator: Mírzá Rawshan Ḍamír, who flourished in the reign of 'Álamgír.

Begins:

سرود اثر آمود و اثر سرود نمود زمزمهٔ حمد

Dated A.H. 1099. (Cf. Ethé, India Office Cat. Pers. MSS., no. 2009.)

PERSIAN: TRANSLATIONS FROM THE SANSKRIT.

No. LXXIII a and b.

W. 107*a*. Size $15 \times 10\frac{1}{2}$. ff. 144 and 233. ll. 15.

سری بهاکوت

Srí Bhágavat.

A Persian translation of the Bhágavata Puráṇa, agreeing with Ethé, India Office Cat. Pers. MSS., no. 1954.

Vol. I begins:

[اوّل بهاکوت‌را گفتند] که چون ناراین جیو برهمارا از نابهه کنول پیدا نمودند

Vol. II begins:

راویان اخبار هندوستان چنین آورده اند که

Dated A.H. 1199. Written in a good nasta'líq.

No. LXXIV.

W. 107*b*. Size 21 × 9. ff. 384. ll. 17.

The same work in one volume.

Dated A.H. 1189. Written in a rough nasta'líq.

No. LXXV.

W. 108. Size 16 × 12. ff. 444. ll. 15.

رامایـن

The Rámáyana.

A Persian prose translation of the Rámáyana.

Corresponds with the translation described by Rieu, Cat. Pers. MSS., p. 55 (Or. 1248); Ethé, India Office Cat. Pers. MSS., no. 1963.

Begins:

بر ضمائر ارباب بصائر مخفی نماند

Not dated. 18th century. Written in a fair nasta'líq.

No. LXXVI.

W. 110. Size 16 × 12. ff. 33. ll. 15.

گیتـا

Bhagavad-Gítá.

Translated into Persian prose.

This translation corresponds to Add. 5651 in Rieu's Cat. Pers. MSS. (see p. 59*a*), and is there ascribed to Abu'l-Faḍl (d. A.H. 1011).

Begins:

این نسخهٔ گیتا که در انکشاف سرایر

Not dated. 18th century. Fair nasta'líq.

No. LXXVII.

W. 101. Size 16×12. ff. 118. ll. 15.

شیو پُران

Shíva Puráṇa.

A Persian prose translation of the Shiva-Upapuráṇa by Kishan Singh.

The same translation is noticed by Pertsch, Berlin Pers. Cat., p. 1028, no. 1, and by Ethé, India Office Cat. Pers. MSS., no. 1958.

Begins:

حمد بی حدّ و ثنا بی عدّ مر قادر مطلق و دادار بر حق را

Not dated. 18th century. Fair nasta'líq.

No. LXXVIII.

W. 106. Size 18×9½. ff. 431. ll. 15.

تحفة الهند

Tuḥfatu 'l-Hind.

An Encyclopædia of the arts and sciences of the Hindus.

Author: Mírzá Muḥammad ibn Fakhru 'd-Dín Muḥammad, born in A.H. 1071. See Rieu, Cat. Pers. MSS., p. 62.

Begins:

الحمد للّه ربّ العالمین و الصلوة علی رسوله محمّد و آله و اصحابه اجمعین

Dated A.H. 1182. Written in fair nasta'líq.

This copy is extremely valuable on account of the notes in Sir William Jones's hand, which are to be found in abundance on almost every page.

No. LXXIX.

W. 127. Size 17×11. ff. 39. ll. 13.

مرات المسائل محمّد شاهی

Mir'átu 'l-Masá'il-i-Muḥammad Sháhí.

An exposition of matters of Faith and of Jurisprudence. The author states that he was encouraged to write the present pamphlet by the

favourable reception Muḥammad Shah had given to a former treatise of his called *Munabbihát-i-Muḥammad Sháhí*. It was composed in A.H. 1137.

Begins:

الحمد لله الذى علّم ابانا آدم اسماء الاشياء كلّها

No. LXXX.

W. 130.

"Forms of oaths held binding by the Hindus."

Author: 'Alí Ibráhím Khán, chief magistrate of Benares.

No. LXXXI.

W. 73. Size $17\frac{1}{2} \times 10$. ff. 95. ll. 14.

"Narrative of the Proceedings of Scindia and the Confederates, including the Transactions at Delhi, &ct., from the 26th July, 1787 . . . to the 16th October, 1787, . . . when Col. Harper left Lucknow."

Begins:

منتخب اخبارات مهاجى سيدهيه پتيل بهادر الخ

The MS. appears to be merely an extract from a memoir on the life of the celebrated Mahadajee Sindia, concerning whom see James Grant Duff's *History of the Mahrattas* (London, 1826), latter part of vol. ii and beginning of vol. iii.

Not dated. Written in a legible Indian ta'líq.

ARABIC: THEOLOGY, LAW, &c.

No. LXXXII.

W. 168. Size 20 × 11. ff. 572. ll. 9.

القرآن

Al-Qur'án.

Not dated. 18th century. Written in a fine modern naskh.

No. LXXXIII.

W. 137*a*. Size 20 × 11. ff. 193. ll. 9.

مختصر القدورى

The Mukhtaṣar of al-Qudúrí.

Al-Qudúrí's *Mukhtaṣar*, or Compendium of Muḥammadan Law according to the Ḥanafite school.

Author: Abu 'l-Ḥusayn Aḥmad ibn Muḥammad al-Qudúrí.

This extract deals with the Law of Contracts. It begins with the chapter entitled كتاب البيوع, and ends at the place where, in the complete edition, the chapter entitled كتاب الفرائض begins.

Not dated. 18th century. Written in very neat naskh.

The scribe does not give his name, as the copy was left incomplete, but the hand is the same as that of several succeeding MSS. in this collection which bear the signature of al-Ḥájj 'Abdu 'llah al-Makkí, who was employed by Sir W. Jones.

No. LXXXIV.

W. 137*b*. Size 19½ × 11. ff. 209. ll. 5.

The same work.

Precisely the same extract as the preceding.

Not dated. 18th century. Written in neat naskh.

No. LXXXV.

W. 138. I. Size 20×13. ff. 189. ll. 21.

الهداية

Al-Hidáya.

The famous text-book of Muḥammadan Law according to the Ḥanafite school. First volume.

Author: Burhánu 'd-Dín 'Alí ibn Abí Bakr al-Marghínání (d. A.H. 593).

Begins:

الحمد لله الّذى اعلى معالم العلم واعلامه

No. LXXXVI.

W. 138. II. Size 24×13. ff. 196. ll. 24.

The second volume of the same.

Begins with the كتاب البيوع.

Not dated, but apparently of the early 18th century.

These volumes bear the seal of Farrukh-Siyar, who reigned in Delhi from A.H. 1124—1131.

No. LXXXVII.

W. 139. I. Size 26×13. ff. 250. ll. 17.

فتاوى عالمكيرى

Fatáwá 'Álamgírí.

The famous collection of Judicial Decisions, made by the order of Aurangzíb. Vol. I.

Begins:

الحمد لله ربّ العالمين والصلوة والسلام على سيّد المرسلين وعلى آله

and ends: ويعيد السلام عليه كذا فى السراج الوهّاج

corresponding to the last words on p. ٣٧١ of the Calcutta ed. of 1828.

No. LXXXVIII.

W. 139. II. Size 20 × 10. ff. 569. ll. 23.

Vol. II of the same work.

Begins with كتاب النكاح

Ends with كتاب الوقف

No. LXXXIX.

W. 139. III. Size 20 × 10. ff. 491. ll. 23.

Vol. III of the same work.

Begins with كتاب البيوع

Ends with كتاب الدعوى

No. XC.

W. 139. IV. Size 20 × 10. ff. 592. ll. 23.

A continuation of Vol. III of the same work.

Pagination continues from f. 492 down to f. 1083.

No. XCI.

W. 139. V. Size 20 × 10. ff. 639. ll. 23.

Vol. IV of the same work.

Begins with the كتاب الشفعة and extends to the end of the work.

Each volume contains an index. The index of No. LXXXIX is, however, in No. XC, and *vice versâ*.

Not dated. 18th century. Written in fair naskh.

No. XCII.

W. 140. Size 21 × 11. ff. 161. ll. 14.

الفرائض الشريفيّة

Al-Farâ'iḍu 'sh-Sharífiyya.

Commentary on the Sirájiyya.

Author: Sayyid Sharíf Jurjání. (Cf. No. I of this Catalogue.)

Begins:

الحمد لله ربّ العالمين وصلّى الله على خير خلقه محمّد وآله اجمعين

Copied for Sir W. Jones by al-Ḥájj 'Abdu'llah al-Makkí, Dhu'l-Qa'da 18th, A.H. 1205. In neat naskh, and vocalized throughout.

No. XCIII.

W. 141. Size 27 × 16. ff. 101. ll. 13.

A Miscellany of Muḥammadan Law.

This volume was evidently written by the scribe of No. XCII, at the order of Sir William Jones, who may himself have selected the extracts, which are derived from such well-known works as the Sharífiyya, the 'Álamgíriyya, the Mukhtaṣar of al-Qudúrí, &c. There are many blank folios.

Contents:—

f. 1*b*.	باب الكفالة
f. 26*b*.	باب القرض والدين
f. 34*b*.	باب الحوالة
f. 42*b*.	باب العارية
f. 63*b*.	باب الرهن
f. 78*b*.	باب الهِبَة

No. XCIV.

W. 157. Size 14 × 8. ff. 82. ll. 14.

شرح عقائد النسفى

Sharḥu 'Aqá'idi'n-Nasafí.

A commentary on the fundamental articles of the Muḥammadan Creed, called the *'Aqá'id*, by Najmu'd-Dín Abú Ḥafṣ 'Umar ibn Muḥammad an-Nasafí (d. A.H. 537).

Commentator: Shaykh Sa'du 'd-Dín at-Taftázání (d. A.H. 792).

Begins:

الحمد لله المتوحّد بجلال ذاته وكمال صفاته

Not dated. 17th century. Beautifully written in naskh, with gold headings.

No. XCV.

W. 152. Size 15 × 7½. ff. 61. ll. 17.

المطالب الحسينى

Al-Maṭálibu 'l-Ḥusayní.

A short theological treatise.

Author: Sayyid Muḥammad Afáḍ ud-Dín (افاض الدين) known as Mír Ḥusayní. (Compare No. IV of this Catalogue.)

Begins:

الحمد لله الّذى جحثنا عن ذاته الخ

Contents:—

f. 2*a*. Muqaddima.

f. 6*b*. Maṭlab I. On the Divine Nature. In 19 faṣls.

f. 37*a*. Maṭlab II. On the Mission of Prophets. In 4 faṣls.

f. 41*b*. Maṭlab III. On the Imámate.

f. 54*b*. Maṭlab IV. On Burial.

f. 57*a*. Maṭlab V. On the Day of Resurrection. In 2 faṣls.

f. 60*a*. Khátima, which contains a translation of the Ten Commandments of Moses.

Dated A.H. 1199. Written in a rough nasta'líq.

ARABIC: HISTORY.

No. XCVI.

W. 165. Size 21 × 13. ff. 397. ll. 31.

مروج الذهب

Murúju 'dh-Dhahab.

The famous universal history by Mas'údí, edited, with a French translation, by MM. Barbier de Meynard and Pavet de Courteille (Paris, 1861—1877).

The present MS. contains one volume only, and brings the history down to the year A.H. 336.

Begins:

الحمد لله اهل الحمد ومستوجب الثنا والمجد

Dated A.H. 1075. Written in naskh.

No. XCVII.

W. 143. Size $14\frac{1}{2} \times 9\frac{1}{2}$. ff. 961. ll. 19.

سكّردان السلطان

Sukkardánu 's-Sulṭán.

A history of the Sultans of Egypt, composed in A.H. 757 by Shaykh Ibn Abí Ḥajala. (See Rieu, Suppl. Cat. Arabic MSS., p. 350.)

Begins:

بسم الله الرحمن الرحيم وهو حسبى ونعم الوكيل، الحمد لله الّذى انطق الطير بحكمته

Dated A.H. 1081.

No. XCVIII.

W. 162. Size 17×9. ff. 36. ll. 21.

التاريخ اليمينى

At-Táríkhu 'l-Yamíní.

A fragment of al-'Utbí's famous history of Maḥmúd of Ghazna. (See Brockelmann's *Geschichte d. Arab. Litt.*, vol. i, p. 314.

Begins: الحمد لله الظاهر بآياته

and ends with the chapter entitled ذكر ابى القاسم بن سيمجور.

Not dated. Early 18th century. Written in neat nasta'líq.

ARABIC: PHILOLOGY.

No. XCIX.

W. 145*a*. Size 25×13. ff. 403. ll. 31.

القاموس

El-Qámús.

The famous Arabic Dictionary, composed by Majdu 'd-Dín Abú Ṭáhir Muḥammad ibn Ya'qúb al-Fírúzábádí (d. A.H. 817).

Dated A.H. 1072. A beautiful copy in neat naskh.

No. C.

W. 145*b*. Size 18×9. ff. 475. ll. 35.

The same work.

Scribe: محمد ابن عبد الرحمان السمان الاصبحى

Dated A.H. 1010. Written in an elegant and minute naskh.

No. CI.

W. 144. Size 21×11. ff. 382. ll. 14.

الكافية

Al-Káfiya.

The famous Arabic Grammar by Ibnu 'l-Ḥájib, with a commentary by Mullá Jámí. (See Rieu, Suppl. Arabic MSS., p. 610.)

Begins: الحمد لوليه والصلوة على نبيه

Dated A.H. 1207 (A.D. 1792).

Copied by al-Ḥájj 'Abdu 'lláh al-Makkí.

No. CII.

W. 146. Size 12×6. ff. 97. ll. 9.

الخلاصة

Al-Khuláṣa.

The Khuláṣa, better known as the Alfiyya, of Ibn Málik (d. A.H. 672). See the old Arabic Catalogue of the British Museum, p. 235, &c.

Begins: قال محمّد هو ابن مالك
احمد ربّى الله خير مألك

The first half contains Persian glosses throughout.

Dated A.H. 1129.

ARABIC: POETRY.

No. CIII.

W. 159. Size $16\frac{1}{2} \times 7$. ff. 138. ll. 21.

شرح المعلّقات

Sharḥu 'l-Mu'allaqát.

Commentary on the Seven Mu'allaqát.

Author: al-Khaṭíb Abú Zakariyyá Yaḥyá at-Tibrízí (d. A.H. 502).

Begins:

قال الشيخ رحمه الله تعالى سألنى بعض الاصدقا ادام الدايم بقاه ..... ان اشرح له القصائد السبع الخ

Contents:—

f. 1*b*. Imra'u 'l-Qays.
f. 29*a*. Ṭarafa.
f. 50*a*. Zuhayr.
f. 62*b*. Labíd.
f. 85*a*. 'Antara.
f. 103*b*. 'Amr ibn Kulthúm.
f. 119*a*. Al-Ḥárith.

Tibrízí's Commentary was published by Sir Charles Lyall in the Bibliotheca Indica (1894).

Dated A.H. 1182. Written in a clear naskh.

Scribe: امين

No. CIV.

W. 158. Size $19 \times 12\frac{1}{2}$. ff. 110. ll. 17.

شرح المعلّقات

Sharḥu 'l-Mu'allaqát.

Commentary on the Seven Mu'allaqát.

Author: Abú Ja'far Aḥmad ibn Muḥammad ibn Ismá'íl an-Naḥḥás (d. A.H. 338).

Begins:

الحمد لله والصلوة والسلام على رسول الله
قال ابو جعفر احمد بن اسماعيل النحوى

Contents:—

f. 1*b*. Imra'u 'l-Qays.
f. 21*b*. Ṭarafa.
f. 37*a*. Zuhayr.
f. 47*b*. Labíd.
f. 65*b*. 'Antara.
f. 82*b*. Al-Ḥárith.
f. 97*b*. 'Amr ibn Kulthúm.

Copies of this commentary are scarce.

Dated A.H. 1198. Written in a fair naskh.

No. CV.

W. 161. Size 15 × 10. ff. 262. ll. 4.

شرح المعلّقات

Sharḥu 'l-Mu'allaqát.

A selected commentary on the Seven Mu'allaqát, agreeing for the most part very closely with the Calcutta selection of 'Abdu 'l-Karím, than which it is, however, more profuse.

Begins without introduction.

First comment on first line of Imra'u 'l-Qays begins:

قيل انّه خاطب صاحبيه وقيل بل خاطب واحدًا

Contents:—

f. 1*b*. Imra'u 'l-Qays.
f. 77*b*. Ṭarafa.
f. 114*b*. Zuhayr.
f. 137*b*. Labíd.
f. 172*b*. 'Amr ibn Kulthúm.
f. 206*b*. 'Antara.
f. 236*b*. El-Ḥárith.

This copy was made for Sir William Jones by al-Ḥájj 'Abdu 'lláh al-Makkí.

Dated A.H. 1200.

No. CVI.

W. 153. Size 19 × 10. ff. 202. ll. 13.

كتاب الحماسة

Kitábu 'l-Ḥamása.

A collection of Ancient Arabian Poems made by Abú Tammám.

A note at the beginning by Sir William Jones says: "This book was copied by *Abdullah of Mecca* from a manuscript on transparent paper traced at *Oxford* on an inestimable copy of the *Hamásah*, which Pocock had brought from *Aleppo*, and on which he set high value: I gave ten guineas to the boy who traced it; and I value this book at least at twenty guineas.

W. Jones
26 Nov. 1788."

The tracing referred to is in this Collection, but is no longer serviceable, as the paper has become black and brittle. (See No. CXVII of this List.) The MS. from which the tracing was made is described in Nichol and Pusey's Bodleian Catalogue of Oriental MSS., vol. i., p. 250.

No. CVII.

W. 154. Size 15 × 7½. ff. 158. ll. 19.

ديوان المتنبّى

Díwánu 'l-Mutanabbí.

The poetical works of Abu 'ṭ-Ṭayyib Aḥmad ibn al-Ḥusayn al-Mutanabbí (d. A.H. 354).

Begins: الحمد لله الذى جعل كلام الملوك ابلغ الكلام

Dated A.H. 1054. Written in a curious backward-slanting naskh.

No. CVIII.

W. 155. Size 16½ × 9½. ff. 107. ll. 11.

ديوان على

Díwánu 'Alí.

Poems attributed to 'Alí, son of Abu Ṭálib.

Begins: الناس من جهة التمثال اكفاء
أبوهم آدم والأمّ حوّاء

The usual prose preface, explaining the manner in which these poems came to be collected, is wanting.

The transcript was made for Sir William Jones by al-Ḥájj 'Abdu 'lláh al-Makkí.

A note in Sir William Jones's hand at the beginning says: "The war songs and some of the short pieces were written by the Prince of the Faithful, and, together with his Homilies, constitute all his works: the rest of the collection is believed to have been composed by another *'Ali ibn Abi Ṭálib* of Kairawán or Cyrene."

Dated A.H. 1202.

No. CIX.

W. 156. Size $16 \times 5\frac{1}{2}$. ff. 113.

Poetical Anthology.

This little collection of Arabic lyric verse is styled by Sir William Jones ديوان العاشق or *Anthologia Amatoria.* It contains a large number of Arabic lyrics, and a few in Turkish, written for the most part transversely on the page in a neat naskh.

Amongst the Arabic authors cited are the following: Al-Mutanabbí, Náṣihu 'd-Dín al-Arrajání, Aḥmad al-'Ináyátí, Muḥammad ibn al-'Afíf, Ash-Sharíf ar-Radí, Ibnu 's-Sá'átí, Bahá'u 'd-Dín Zuhayr, Amír Abú Firás, Jamálu 'd-Dín ibn Maṭrúḥ, Mihyár, &c., &c.

On f. 90*a*. A Turkish ode by Nawá.

Begins:

ایتمسونمی مرغ دل کندن پریشان هر زمان

f. 90*b*. Another by Nasímí.

Begins:

مرحبا خوش کلدك ای روح روانم مرحبا

f. 91*a*—92*b*. Poems in Turkish by Naf'í Chelebi and Fahmí.

f. 111*a*—113*a*. A long poem by ash-Shahrazúrí.

Beginning:

لمعت نارهم وقد عسعس اللیل

Not dated. Apparently early 18th century.

No. CX.

W. 160. Size 16 × 10. ff. 116. ll. 3—11.

Mixed Contents.

1. ff. 1*b*—18*b*.

شعر المتلمّس. *Shi'ru 'l-Mutalammis.* Collected poems of Jarír ibn 'Abdu 'l-Masíḥ, called al-Mutalammis, with notes, historical and grammatical, from the traditions of Abu 'l-Ḥasan al-Athram, Abú 'Ubayda, Abú 'Amr ash-Shaybání, al-Aṣma'í, and others. (See Rieu, Cat. Arab. MSS., p. 648.)

Begins:

قال ابو الحسن الاثرم قال ابو عبيدة كان
سبب هجاء المتلمّس الخ

Copied by al-Ḥájj 'Abdu 'lláh al-Makkí, A.H. 1200.

2. ff. 20*b* to the end.

The Seven Mu'allaqát, written with wide spacings between the lines of the poems, in which are written transversely glosses and commentaries in Arabic and Persian.

f. 20*b*. Imra'u 'l-Qays.
f. 33*b*. Ṭarafa.
f. 50*b*. Zuhayr.
f. 61*b*. Labíd.
f. 75*b*. 'Amr ibn Kulthúm.
f. 92*a*. 'Antara.
f. 104*a*. Al-Ḥárith.

Dated A.H. 1199.

ARABIC: ORNATE PROSE.

No. CXI.

W. 166. Size 19 × 11. ff. 295. ll. 9.

مقامات الحريرى

Maqámátu 'l-Harírí.

A copy made for Sir William Jones by al-Ḥájj 'Abdu 'lláh al-Makkí, written in a fine naskh, with Arabic and sometimes Persian glosses beneath the difficult words and expressions.

Begins:

اللّهمّ انّا نحمدك على ما علّمت من البيان

Dated A.H. 1204.

No. CXII.

W. 142. Size 25 × 13. ff. 238. ll. 27.

الكشكول

Al-Kashkúl.

Complete in one volume.

Author: Bahá'u 'd-Dín Muḥammad al-Ámulí (d. A.H. 1031). (See Flügel, Vienna MSS., i, 409; Loth, Arab. MSS. of I. O., pp. 241, 242.)

Begins:

الحمد لله الواحد المعين وصلى الله على
سيّدنا محمّد وآله اجمعين

Dated, A.H. 1079. A fine copy, written in good naskh.

No. CXIII.

W. 164. Size 17 × 7½. ff. 418. ll. 17; exclusive of margins.

طيف الخيال

Ṭayfu 'l-Khayál.

The full title of this elegant composition (of which apparently no other copy is known to exist) is:

طيف الخيال فى مناظرة العلم والمال

It is written throughout in rhymed prose (سجع), with verses frequently intermixed.

From f. 1*a* we learn that the whole MS., including the marginal notes, was written by the author, who styles himself Muḥammad Mun'im ibn al-Ḥájj Muḥammad Qásim al-Jazá'irí.

Begins, f. 1*b*:

الحمد لله رافع درجات العلمآء الى سماك السمآء ⁘ ومفضّل مدادهم على دمآء الشهدآء يوم العرض بين الملاء ⁘ وخافض من شكّ فى علوّ قدرهم هابطًا الى ما تحت الثرى ⁘ وجاعل اموال الاغنياء خزاين ارزاق الفقرآء ⁘ الصلوة والسلام على اعقل العقلآء ⁘

وسيّد الانبيآء ومُبَلِّغ الانباء ⁘ محمّد المصطفى كاسر جيوش الجهلآء
وآله المعصومين الكرام البرة الهداة الأمنآء ⁘ صلوةً وسلامًا دائمين
ما دامت الارض والسمآء ⁘ وبعد

Prefixed is a copious Index of Contents, made by the author for this MS. (N.B. ff. 4 and 5 are transposed.)

The quotation from the exordium will suffice to indicate the author's style. An idea of the contents of this work may be gathered from a short selection of chapter-headings taken from the Index. It may be noted that some of the chapters refer to the author's own person, and in one there is a list of his apparently most voluminous writings:

ذكر وزارة العقل ونيابته عن النفس ـ وصف مدينة الصدر ـ وصف قصر القلب ـ ذكر سلطنة الجهل وتعداد جنوده ـ ذكر المؤلّف ومدرسه ـ ذكر احوال المؤلّف ـ تعداد مصنّفات المؤلّف عفى عنه ـ

On almost every page are copious marginal notes, which consist for the most part of a grammatical commentary on the text. At the end of the work are 26 folios written across the whole page in the same hand, containing quotations and odd notes.

On the expression طيف الخيال, the form of the beloved seen in a dream, see an article by De Slane in the Journal Asiatique, sér. iii, vol. v, pp. 376 *et seqq.*

Dated A.H. 1117. Written in a good clear naskh, the notes being in nasta'líq.

No. CXIV.

W. 150. Size 18 × 12. ff. 283. ll. 27.

الشـــفـا

Ash-Shifá.

Part of Avicenna's famous Encyclopaedia of Philosophy. (See Rieu, Suppl. Cat. Arab. MSS., pp. 484-5.)

Contents (Jumla I.):—

f. 2*b*.	Fann I.	On Logic.
f. 16*a*.	,, II.	Maqála I.
f. 27*a*.	,, ,,	,, II.
f. 35*a*.	,, ,,	,, III.

f. 42*b*. Fann II, Maqála IV.

f. 51*a*. „ „ „ V.

f. 63*a*. Fann II here ends abruptly in the middle of the section entitled فصل فى القوّة والفعل والقدرة والعجز

f. 63*b*, blank.

f. 63*b*. Fann III. On Geometry.

f. 243*a*. On Astronomy.

f. 259*b*. On Music.

ff. 1*b* and 2*a* contain the Introduction by Abu 'Ubayd al-Júzajání, and correspond exactly with the passages quoted in full in the Leyden Cat., iii, pp. 315 *et seqq.*

Dated A.H. 1046. Written in fair nasta'líq.

No. CXV.

W. 151. Size $12\frac{1}{2} \times 7$. ff. 44. ll. 9.

مُوقِظ الغافلين من قبلة العارفين

Múqizu 'l-Ghafilín min Qiblati 'l-'Árifín.

Author: 'Alí Ḍámin (علیضامن), known as al-Muntaẓir.

A treatise on the geographical position of certain towns, with special regard to Murshidábád.

The author tells us in his preface that he had previously written a work on the same subject, calling it قبلة العارفين وكعبة الماهرين (*Qiblatu 'l-'Árifín wa Ka'batu 'l-Máhirín*), in which he had pointed out the errors made in ascertaining the points of the compass. The present pamphlet is an answer to the criticism which this book called forth.

It begins:

نحمدك يا من جعل الكعبة المباركة قبلةً لاهل الدين

It is divided into a Preface, a Muqaddima, nine Raqms, and a Khátima, while at the end are fourteen tables, occupying half a folio each, describing the position of various important towns in their relation to one another.

Not dated. 18th century. Written in fair nasta'líq.

No. CXVI.

W. 163. Size 20 × 10. ff. 22. ll. 8.

قصيدة البردة

Qaṣídatu 'l-Burda.

See above, No. LVIII.

Begins: امن تذكّر جيران بذى سلم

Not dated. Early 18th century. Very fine specimen of calligraphy, large naskh.

No. CXVII.

W. 167. Size 12 × 12.

الحماسة

Al-Ḥamása.

The tracing from the Bodleian MS. to which reference has been already made. (See No. CVI, p. 70 *supra*.)

HINDUSTANI.

No. CXVIII.

W. 169. Size 18 × 9. ff. 164. ll. 11.

كلستان

Gulistán.

A Hindustání translation of Sa'dí's *Gulistán*.

Begins:

شكرانه تحقيق خدا بزرگ كا كه بندكى اوسكا سبب نزديكى كا هى

Not dated. 18th century. Written in fair nasta'líq.

II. MANUSCRIPTS

FORMERLY IN THE POSSESSION OF

MR. BURJORJEE SORABJEE ASHBURNER.

PERSIAN: THEOLOGY, ṢÚFÍISM, &c.

No. CXIX.

Size $15\frac{1}{2} \times 10$. ff. 83. ll. 15.

تفسیر عزیز

Tafsír-i-'Azíz.

A Persian translation of certain Súras of the Qur'án, with occasional running comments.

Author: Mullá Ḥusayn Káshgharí.

The title and author's name have been taken from the recto of fol. 1. In the brief introduction there is no indication of either title or author.

Begins:

در خور حمد و ستایش نبود غیر تو الخ

Contents:—

ff. 2*b*, یٰسٓ; 16*a*, الصّافات; 34*b*, صٓ. Between 49*b* and 50*a* several folios are missing. 50*a*, النبا; 54*b*, النازعات; 58*b*, عبس; 61*a*, التکویر; 63*b*, الانفطار; 65*b*, المطفّفین; 69*b*, الانشقاق; 71*b*, البروج; 75*a*, الطارق; 76*a*, الاعلی; 78*a*, الغاشیة; 80*b*, الفجر.

The text ends abruptly on f. 83*a*, in the middle of this Súra, with the words: و نعمة.

The verso of f. 83 is blank.

The translation is made word for word. The Arabic text is written in red ink.

Not dated. 18th century. Rough nasta'líq.

No. CXX.

Size 12×7. ff. 26. ll. 12.

Tract on the Recital of Prayers, and the correct reading of the Qur'án.

Author: al-Ḥájj Muḥammad Ṭáhir Muḥammad Zamán Tabrízí.

Begins:

الحمد لله الذى جعلنا مطيعا لاحكام القران

Not dated. 18th century. Fair naskh.

No. CXXI.

Size 12×5. ff. 127. ll. 14.

رسالهٔ جعفريه

Risála-i-Ja'fariyya.

A Persian translation of a theological treatise by 'Alí ibn 'Abdu 'l-'Álí (circa A.H. 940).

The *Risála-i-Ja'fariyya* is mentioned in the Ḥabíbu 's-Siyar, iii, Juz' iv, p. 114, as the work of a celebrated *mujtahid* who lived under Sháh Ṭahmásp. See Rieu, Suppl. Cat. Arab. MSS., p. 425, and Cat. Pers. MSS., pp. 826*a* and 1095*a*; Cat. Lugd. Bat. iv, 116; Loth, Cat. Arab. MSS., 126*b*.

Begins:

بسم الله الرحمان الرحيم شكر و سپاس و ستايش
مر معبودى را كه از جملهٔ مخلوقات انسانرا بر كزيد

Dated A.H. 948. Neat nasta'líq.

No. CXXII.

Size $10\frac{1}{2}\times5\frac{1}{2}$. ff. 167. ll. 19.

مرصاد العباد

Mirṣádu 'l-'ibád.

A Ṣúfí work on the progress of the soul. (For full description see Rieu, Cat. Pers. MSS., p. 38*b*.)

Author: Najmu 'd-Dín Rází (d. A.H. 654).

Begins:

الحمد لله رب العالمين و الصلوة على سيّد المرسلين
محمّد و على آله ∴ حمد و ثنا بى عد پادشاهى‌را كه الخ

The MS. is incomplete at the end, and the first folio is in a more recent hand. The rest is in a very elegant and minute naskh of the 15th century, and is interesting as marking the transitional state of writing between naskh and nasta'líq: for while there is a suggestion of ta'líq, the *dáls* are frequently dotted as in older Persian MSS.

On the last folio of the present MS. the author gives his name as ابو بكر بن عبد الله بن محمّد بن شاهور الاسدى الرازى

Not dated. 15th century. Minute naskh.

No. CXXIII.

Size 16×9. ff. 23. ll. 14.

لوائح جامى

Lawá'iḥ-i-Jámí.

Author: 'Abdu 'r-Raḥmán Jámí. (See Rieu, Cat. Pers. MSS., p. 44*a*.)

Begins:

لا احصى ثناء عليك و كيف كلّ ثناء يعود اليك

Not dated. 18th century. Nasta'líq.

No. CXXIV.

Size $14\frac{1}{2}\times 9\frac{1}{2}$. ff. 131. ll. 15.

سفينة الاولياء

Safínatu 'l-Awliyá.

Lives of the holy men and Shaykhs who lived from the beginning of Muḥammadan times down to those of the author. Completed in A.H. 1049.

Author: Muḥammad Dárá Shikúh Ḥanafí Qádirí. (See Rieu, Cat. Pers. MSS., p. 356*b*.)

Begins:

الحمد لله ربّ العالمين و الصلوة و السلام على
رسوله الخ . . . امّا بعد اكرچه احوال و معجزات

Dated A H. 1151. Rough nasta'líq.

No. CXXV.

Size 16—21 × 10—11. ff. 149. ll. 21.

اخبار الانبياء

Akhbáru 'l-Anbiyá.

A history of the Prophets from Adam down to Muḥammad.

Contents:—

	Introduction.	
f. 6*a*.	History of Adam.	
f. 20*a*.	,,	Noah.
f. 25*a*.	,,	Abraham.
f. 45*a*.	,,	Moses.
f. 82*b*.	,,	Jesus.
f. 112*b*.	,,	Muḥammad.

Begins:

حمد بیحدّ و سپاس بیعدد مر خدائی‌را که خالق هر جهان
و زمین و آسمان است . . . . . بر ضمیر روشن دلان مخفی
و محتجب نباشد که این کتاب مسمّی باخبار الانبیاست مشتمل
بر احوالات و وفات حضرت آدم تا وفات سرور کائنات محمّد
مصطفی الخ

Not dated. Early 18th century. Rough nasta'líq.

No. CXXVI.

Size 16 × 9. ff. 46. ll. 14.

نشاط العشق

Nashátu 'l-'Ishq.

A Súfí tract, being a commentary on a *risála* called قطب الاقطاب *Quṭbu 'l-Aqṭáb*, by Ghawth al-A'ẓam (fol. 2*a*), known as the *Risála-i-Ghawthiyya*.

Author: 'Abdu 'lláh ibn Ḥasan ibn 'Alí al-Makkí al-Ḥusayní al-Ghání.

Begins :

سپاس و ستایش مرآن واجب الوجودیرا که احدیّت‌را در وحدت منزوی گردانیده و وحدت‌را در واحدیّت مخفی گردانیده و اعتبارات اربع‌را در واحدیّت ظاهر گردانیده

The original tract on which this commentary is based is presumably the one mentioned by Ethé, Bodleian Cat. Pers. MSS., col. 803, no. 1298, § 39.

No. CXXVII.

Size $15 \times 10\frac{1}{2}$. ff. 24. ll. 12.

مجمع البحرین

Majma'u 'l-Baḥrayn.

A treatise on the technical terms of Hindu pantheism, and their equivalents in Ṣúfí phraseology.

Author : Dárá Shikúh (circa A.H. 1065). See Rieu, Cat. Pers. MSS., p. 828.

Begins :

بنام آنکه او نامی ندارد
بهر نامی که خوانی سر برآرد

Not dated. 18th cent. Nasta'líq.

No. CXXVIII.

Size $15\frac{1}{2} \times 7$. ff. 223. ll. 19.

ثواقب مناقب اولیاء الله

Thawáqib-i-Manáqib-i-Awliyá'u 'lláh.

An abridged edition of Shaykh Aḥmad 'Árifí Aflákí's *Manáqibu 'l-'Árifín*.

Author : 'Abdu 'l-Wahháb ibn Jalálu 'd-Dín Muḥammad al-Hamadání. Composed in A.H. 947, of which the title is the chronogram.

The work is divided into a *muqaddima*, nine *dhikrs* or biographies, and a *khátima*, and contains the lives of the principal Ṣúfí saints of the

seventh century of the Hijra, including Jalálu 'd-Dín Rúmí. A copy is mentioned in Ethé, Cat. Pers. MSS., India Office, no. 631.

Begins:

نیّر اعظم حمدی که صد هزاران هزار شمس فلك چهارم یکذرّه
از اشعات جمال باکمال او نباشد

Not dated. 16th century. Good nasta'líq.

PERSIAN: ETHICS.

No. CXXIX.

Size $10 \times 6\frac{1}{2}$. ff. 177. ll. 12.

انتخاب جاودان خرد

Intikháb-i-Jáwidán Khirad.

An abridged translation of the Arabic work on the moral precepts of the ancient sages, by Abú 'Alí Aḥmad ibn Muḥammad Miskawayh (d. A.H. 421).

Edited in A.H. 1065, from materials prepared by certain learned men, by Ḥájí Shamsu 'd-Dín Gílání Muḥammad Ḥusayn.

Another translation is mentioned by Rieu, Cat. Pers. MSS., pp. 440, 441.

Begins:

سزاوارتر ستایش پروردکار عالمیان هم اظهار جمال و جمال
صفات

The editor's Introduction extends to f. 7*b*.

f. 7*b*. On the origin of the Jáwidán Khirad.

The principal sages quoted are:—

f. 11*a*. Húshang.
f. 22*b*. Buzurjmihr.
f. 34*a*. Ázarbád.
f. 35*b*. Kayqubád.
f. 41*b*. Núshírwán.
f. 47*b*. Jamshíd.
f. 48*b*. Bahman ibn Isfandiyár, &c., &c.

Dated A.H. 1240. Nasta'líq.

No. CXXX.

Size 14×5. ff. 151. ll. 17.

اخلاق ناصری

Akhláq-i-Náṣirí.

A well-known treatise on Ethics.

Author: Náṣiru 'd-Dín Ṭúsí (d. A.H. 672).

Begins:

حمد بیحدّ و مدح بیعدّ لایق حضرت ملك الملکی باشد

Copied in the 37th year of Awrangzíb's reign (A.H. 1106), by Muḥammad Ashraf 'Alí. (Cf. Pertsch, Berlin Cat. Pers. MSS., p. 831.)

Neat nasta'líq.

No. CXXXI.

Size 15×10. ff. 165. ll. 11.

اخلاق محسنی

Akhláq-i-Muḥsiní.

Another well-known treatise on Ethics.

Author: Ḥusayn Wá'iẓ-i-Káshifí (d. A.H. 910).

Begins:

حضرت پادشاه علی الاطلاق عزّت کلمته و جلّت عظمته

Dated A.H. 1254. Nasta'líq.

No. CXXXII.

Size 15×10½. ff. 212. ll. 12.

اکسیر اعظم

Aksír-i-A'ẓam.

A treatise on Ethics.

Author: Al-Walí Muḥammad 'Alí ibn Muftí Ghulám Muḥammad Ṣadr.

The work is divided into five chapters (*ganj*), which in their turn are subdivided into *mi'yárs* and *'iyárs*.

Begins, f. 2*b*:

فاتحهٔ جریدهٔ ابداع و اختراع و فصل الخطاب کتاب ایجاد و اصطناع حمد حکیم علی الاطلاق است

f. 1 contains a list of contents.

Contents:—

کنج اوّل در حکمت عملی مشتمل بر سه معیار

معیار اوّل در تهذیب اخلاق و دین چهار عیارست

معیار دوم در تدبیر منزل معقود بر شش عیار

معیار سیّم در سیاست مدن محتوی بر شش عیار

کنج دوم در حفظ الصحّة مشتمل بر ده معیار

کنج سیّم در آثار حکما

کنج چهارم در اقوال لقمان و بعض ایمّهٔ دین و حکماء اسلام

کنج پنجم در نصیحت فرزند دلبند محمّد حسن علی احسن اللّه شأنه و مکانه

Not dated. 19th century. Nasta'líq.

PERSIAN: HISTORY.

No. CXXXIII.

Size 17 × 9½. ff. 382. ll. 21.

تاریخ طبری

Táríkh-i-Ṭabarí.

Bal'amí's famous Persian version of Ṭabarí's great chronicle.

Author: Abú 'Alí Muḥammad Bal'amí (d. A.H. 386).

Begins:

سپاس و آفرینش مر خداء کامکاررا الخ

Date not legible. 17th century. Nasta'líq.

No. CXXXIV.

Size $22\frac{1}{2} \times 11$. ff. 242. ll. 27.

روضة الصفا

Rawḍatu 's-ṣafá.

First volume of this famous compendium, bringing the history down to the reign of Yazdigird-i-Shahriyár.

Author: Muḥammad ibn Kháwandsháh, known as Mírkhwánd (d. A.H. 903).

Begins:

زیب فهرست نسخهٔ مفاخر انبیای عالی مکان

Dated A.H. 1237. Nasta'líq.

No. CXXXV.

Size $21 \times 15\frac{1}{2}$. ff. 101. ll. 23.

لبّ التواریخ

Lubbu 't-Tawáríkh.

An abridgment of General History.

Author: Amír Yaḥyá ibn 'Abdu 'l-Laṭíf al-Ḥusayní al-Qazwíní (d. A.H. 962).

Begins:

حمد و سپاس خدایراست که سلاطین جهان بر آستانه عظمتش کمینه بندکانند

Dated A.H. 1270. Rough nasta'líq.

No. CXXXVI.

Size 17×8. ff. 191. ll. 11.

بحر اللألی

Baḥru 'l-La'álí.

A history of the ancient kings of Persia, beginning with Gayúmarth, and ending with Yazdigird.

The author's name does not appear in the preface, but in the colophon he tells us that he composed this history in A.H. 1082.

Begins:

حمد بیحدّ شهریاری را سزاست جلّ شأنه و ثنای بیعدّ
پادشاهی را رواست عظم برهانه

This history, which the author describes as a '*risála*,' ends in the middle of fol. 150*b*, where we find a new heading من الغرائب in red ink.

This portion begins:

در کتب تواریخ مذکور است که در محاذی تکریت میان دجله
و فرات شهری بود حضر نام الخ

This work, treating of the wonders of the world, contains for the most part maxims of the Greek and Arabian philosophers.

These 'wonders' may have been collected by the scribe, who calls himself Muḥammad-qulí Khurásání.

Dated A.H. 1217. Rough nasta'líq.

No. CXXXVII.

Size 25 × 11½. ff. 109. ll. 17.

عمدة التواريخ

'Umdatu 't-Tawáríkh.

A history of Ranjít Singh. Vol. II, containing only *Daftars* II and III.

Author:— ?

A compendious and minute history, written in very flowery language.

Daftar III has been lithographed in India in A.D. 1888.

Dated A.H. 1260. Nasta'líq.

PERSIAN: GEOGRAPHY.

No. CXXXVIII.

Size 15 × 10. ff. 136. ll. 12.

مرآت العالم

Mir'átu 'l-'Álam.

A short compendium of Geography and Science.

Author: Muḥammad A'ẓam ibn Shaykh Muḥammad Shafí' ibn Shaykh 'Abdu 's-Salám.

The work is divided into ten chapters (*bábs*), which in their turn are subdivided into sections (*faṣls*).

Contents of chapters:—

I. On the Planets, Fixed Stars, &c.
II. On Smoke, Clouds, Snow, Rain, &c.
III. On Mountains.
IV. On Salt and Sweet Waters.
V. On the Divisions of the Earth.
VI. On the Seven Climes.
VII. On the Distances separating various towns and villages.
VIII. On the Wonders of the Inhabited World.
IX. On the Precepts of Prophets and Philosophers.
X. Moral Tales and Pious Traditions.

The present manuscript ends abruptly at the beginning of Chapter VI.

Not dated. 18th century. Nasta'líq.

PERSIAN: OCCULT SCIENCES, &c.

No. CXXXIX.

Size $16\frac{1}{2} \times 13$. ff. 34. ll. 16.

Two Astrological Pamphlets.

I. (ff. 1*b*—12*b*.) On the برج طالع, a catechism.

Author: Abu 'l-Khayr Muḥammad ibn Muḥammad Al-Fársí.

The author tells us in a brief introduction that he composed this tract (*risála*) after he had completed a work called حلّ اصطرلاب (*Ḥall-i-aṣṭurláb*). In writing it he had made use of the *Burhánu 'l-Kifáyat* and of the various works of Ptolemy.

Begins:

و الاستيعان من الله العزيز الحكيم و عنده مفاتيح الغيب

Dated A.H. 1224. Neat naskh.

II. (ff. 13*a*—34*b*.) A Calendar of propitious and unpropitious omens and signs, which may occur throughout the year.

Begins :

این کتابرا بر دو مقدّمه نهاده اند یك مقدّمه بر عدد و حسب ماه رومیان نهاده اند و یك مقدّمهٔ دیکر بر بودن قمر در بروج نهاده اند

Not dated. Written on same paper as No. I. Nasta'líq.

No. CXL.

Size $15\frac{1}{2} \times 11\frac{1}{2}$. ff. 92. ll. 17.

An Astrological Work.

The work begins without preface with Thamara I. :

در صفات و منسوبات حمل، برج حمل خانه مریخ است

It is divided into fifteen *shu'bas* or Branches, each of which is divided into a number of *thamaras* or Fruits.

Copied for Mullá 'Abdu 'l-'Alí Munajjim-i-Kirmání in A.H. 1224.

Nasta'líq.

No. CXLI.

Size 15×9. ff. 157. ll. 18.

احکام الاعوام

Aḥkámu 'l-A'wám.

An astrological work. (See Pertsch, Berlin Cat. Pers. MSS., pp. 363, 364.)

Author: 'Alí Sháh ibn Muḥammad al-Khwárazmí, known as 'Alá'u 'l-Munajjim al-Bukhárí.

The author in his preface cites the برهان الکفایه (*Burhánu 'l-Kifáyat*) mentioned in No. CXXXIX of this Catalogue.

Begins :

الحمد لله العلیم الحکیم و الصلوة علی نبیّنا محمّد

Copied (like No. CXL) for Mullá 'Abdu 'l-'Alí the astronomer, of Kirmán.

Dated A.H. 1224. Written in ním-shikasta down to middle of f. 38*b*; the remainder in a neat naskh.

No. CXLII.

Size $15\frac{1}{2} \times 9\frac{1}{2}$. ff. 106. ll. 15.

محیط معرفت

Muḥíṭ-i-Ma'rifat.

A treatise on Metaphysics, Yoga and Divination, principally based on the Hindi work *Svarodaya* of Charaṇa Dása, the pupil of Sukhadévají; to which are appended a number of quatrains by the author.

Author: Satídása son of Rám Bhá'í, of the Khatrí caste, known poetically as 'Árif, resident in the parganah of Kaythal (کیتهل), the ancient Kapistala. Composed in A.H. 1167.

Begins, f. 1*a*:

عجز بسیار و نیاز پیشمار تسلیم بارگاه جمیلی

The work is divided into sixteen faṣls, as follows :—

فصل اوّل	در بیان تعداد انفاس و در خواصّ آن	f. 2*b*.
فصل دوم	در تبیین علم نفس و عمل بر اطراف و تأثیر آن	f. 3*b*.
فصل سیّوم	در معرفت الوان عناصر	f. 5*b*.
فصل چهارم	در اظهار خیر و شرّ سفر الخ	f. 6*b*.
فصل پنجم	در دانستن امراض و دیکر مقاصدان	f. 7*b*.
فصل ششم	در معرفت موت و حیات الخ	f. 11*a*.
فصل هفتم	در معرفت التزام کارها الخ	f. 13*b*.
فصل هشتم	در معرفت لازم کرفتن کارها الخ	f. 14*b*.
فصل نهم	در دانستن نوید ارزانی و آفات قحط	f. 15*b*.
فصل دهم	در دانستن علامات حبالی	f. 17*a*.
فصل یازدهم	در دانستن غالب و مغلوب اهل محاربات و کیفیت بهوك جوك	f. 18*a*.
فصل دوازدهم	در ذکر سانکهه جوك (*Sánkhya Yoga*)	f. 31*b*.

f. 44*a*. فصل سیزدهم در کیفیات راج جوك (*Rája Yoga*)

f. 54*b*. فصل چهاردهم در رویداد هتهه جوك (*Haṭha Yoga*) و اشغال آن و سوال و جواب از مرشد

f. 75*a*. فصل پانزدهم در معرفت اشتانك جوك (*Aṣṭánga Yoga*)

f. 92*a*. فصل شانزدهم در بیان عرفان و توحید

f. 101*b*. Quatrains headed مرید سری چرنداس سکهدیوجی ("The *murid*, or disciple, of S'rí Charana Dása Sukhadevají").

To these are prefixed a sort of invocation in mathnawí.

بیا ساقی از می بده ساغرم ⁘ نباشد بغیر از تو کس یاورم
از آن جرعه از خویش بیهوش کن ⁘ دلم‌را ز خواهش فراموش کن

Dated A.H. 1271. Nasta'líq.

No. CXLIII.

Size 16×9. ff. 107. ll. 15.

Various Works on Alchemy, ascribed to Tankhísháh the Great.

Contents of the first few folios :—

(i) f. 1*b*:

کتاب کنز الیواقیت

Kitáb-i-Kanzu 'l-Yawáqít.

Begins:

کنز اوّل، در ترکیب روح و جسد

(ii) f. 11*b*:

کتاب تاج مرصّع

Kitáb-i-Táj-i-Muraṣṣa'.

Begins:

بسم الله الرحمن الرحیم، اینست عمل شمس و قمر

(iii) f. 14*b*: No title.

Begins:

باب در عمل قمر بیان خواهم کرد

(iv) f. 16*a*:

مفتاح اعمال سبعه

Miftáḥ-i-A'mál-i-Sab'a,

in seven nuktas, &c.

Though the beginnings do not correspond, this is doubtless in the main identical with the work described by Rieu, Cat. Pers. MSS., p. 486, Add. 17,956.

Not dated. 19th century. Nasta'líq.

No. CXLIV.

Size $15\frac{1}{2} \times 11\frac{1}{2}$. ff. 36. ll. 16.

تجارب شهریاری

Tajárib-i-Shahriyárí.

Author: Shahriyár ibn Bahman-Yár Fársí.

Begins:

الحمد لله ربّ العالمین و العاقبة للمتّقین و الصلوة
و السلام . . . . . خاصّه درود فراوان الخ

Pertsch, Berlin Cat. Pers. MSS., p. 329, notices this work, but calls the author Shahriyár ibn Shahriyár.

The Berlin MS. also differs in the beginning.

Not dated. Carelessly written nasta'líq.

No. CXLV.

Size $17 \times 9\frac{1}{2}$. ff. 235. ll. 19.

تعبیر سلطانی

Ta'bír-i-Sulṭání.

A "Dream-Book," arranged alphabetically under subjects, and compiled for Sháh Shujá' by Qáḍí Ismá'íl ibn Niẓámu 'l-Mulk Abarqúhí in A.H. 763 (A.D. 1361-2).

This appears to be the work alluded to by Ḥájí Khalífa, vol. ii, p. 311, no. 3067; and described by Ethé in Bodleian Cat. Pers. MSS., col. 948, no. 1571, and India Office Cat. Pers. MSS., col. 1244, no. 2277;

there seems, however, to be a wide divergence between all these recensions. Not merely do the Introductions in all three differ from one another, but in the body of the work itself the correspondence, at any rate between the present MS. and the I.O. MSS., is not always verbal.

The present copy is defective at the beginning, one or more leaves being lost. This deficiency has been made good by a preface, belonging apparently to some other work, or to no work at all, written in a modern hand of the 19th century.

The MS. begins, fol. 1*b*:

حمداً للخالق البارى الحنّان و الصلوة على من سنّ العقيقة الحقيقة و الحتّان و على ذراريه المبشّرين بالخلود فى الجنان و صحبه الجاهدين بالجُراز و الخبان[*sic*] امّا بعد مى كويد بندهٔ ذليل معتصم بربّ الجليل تراب علي بن شجاعت على بن مفتى محمّد فتيه الدين بن مولانا مفتى محمّد دوست غفر الغفّار ذنوبهم و ستر استار عيوبهم كه روايات اين قراضهٔ ثمين و عجالهٔ متين از اسفار معتبر التعبير دفاتر و مختبر الكبير المسمّى بتعبير السلطانى و روايات الدقايق الرحمانى سند بالمسند [f. 2*a*.] از حقايق احوال و عواقب امور كما قال عليه السلام ما من شئ نصب المرء فى دينه و دنياه الّا يرى ذلك فى منامه حفظه او نسيه و ازين رويا آنرا قسم رسالة نهاده اند الخ*

Dated A.H. 1057. Nasta'líq.

The Introduction is divided into *faṣls*, in their turn subdivided into *nuktas*.

On fol. 2*b*, line 5, *faṣl* II of the Introduction, corresponding to *faṣl* II of the Bodleian MS., begins as follows:

فصل، در آداب نائم، نكته در آنكه اكر سوال رود كه چه معنى چون شخص خواب مكروه بيند تعبير آن ميشود الخ

On f. 4*b* begins a series of dreams, with their interpretations, in which visions are seen of God, the Angels, the Prophets, and the Saints.

On f. 10*a* begins the alphabetical list:

باب الف آبادانى تاويل هدايت و منفعت باشد و كويند جماعت اقارب و اصدقارا جمع كرداند و ظاهر اكر بيند كه خانه سازد همين تاويل دارد الخ

* This passage, especially the Arabic portion, is evidently corrupt in several places. I have corrected some obvious errors only.—Ed.

The corresponding passage in the India Office MS., f. 14*a*, reads as follows :—

الالف آبادانی بتاویل هدایت است و منفعت و یعکس بالعکس و اکر بیند که بنای ساخت رفی خواهد یا رفانی سازد و کویند جماعت اقارب و اصدقا جمع کند و ظاهر اکر بیند که خانه سازد همین تاویل داشته باشد الخ

A comparison of this and of other passages in the two works would lead one to suppose that the present MS. is an abridged version of the India Office version.

The scribe's colophon reads :—

..... دولة و ثنا حضرت پادشاه زادکان عالم سلاطین اعاظم و خواقین بنی آدم ابو الفوارس شاه شجاع — قد تمّ تحریر التعبیر السلطانی خامس رمضان من شهور سنة الف و سبعه و خمسین من الهجرة النبویّة علی صاحبها افضل الصلوات و ازکی التسلیمات فی بلدة بروج کجرات الهند

Dated A.H. 1057. Nasta'líq.

PERSIAN : MEDICINE.

No. CXLVI.

Size 15×7. ff. 180. ll. 15.

الفاظ فرهنك ادویه

Alfáẓ-i-Farhang-i-Adwiya.

A Dictionary of Materia Medica.

Author : Núru 'd-Dín Muḥammad Shírází.

Two copies are mentioned in Ethé's Bodleian Cat. of Pers. MSS., nos. 1603 and 1604.

Begins :

هو الله احد الله الصمد

Date illegible. 18th century. Rough nasta'líq.

No. CXLVII.

Size $19\frac{1}{2} \times 10$. ff. 136. ll. 18.

ناموس اکبر

Námús-i-Akbar.

On Diseases and their Treatment.

Author: Ḍiyá'u 'd-Dín Nakhshabí.

This work is also known as Juz'iyyát wa Kulliyyát. (Cf. Rieu, Cat. Pers. MSS., p. 740*a*.)

Begins:

تحمید حمد احد که قل هو الله احد الله الصمد خطبهٔ احدیّت حمدیة اوست

Between ff. 1 and 2 eight folios are missing.

Dated A.H. 1117. Rough nasta'líq.

No. CXLVIII.

Size $20 \times 10\frac{1}{2}$. ff. 51. ll. 23.

جام جهان نمای عبّاسی

Jám-i-Jahán-numá-í-'Abbásí.

A treatise on the use and benefits of wine.

Author: Qáḍí ibn Káshifu 'd-Dín Muḥammad (d. A.H. 1075). (Cf. Rieu, Cat. Pers. MSS., p. 844*a*.)

Begins:

صافترین صهبائی که از پرتو اشعهٔ انوار

Dated A.H. 1232. Written transversely on the page in nasta'líq.

No. CXLIX.

Size 18×10. ff. 90. ll. 19.

Medical treatise on diseases and their treatment, incomplete at beginning and end.

A former owner of the MS. in its incomplete state has numbered the pages, and prefixed an index of sections (*faṣls*) according to his pagination. After the description of the symptoms of each malady comes the علاج or remedy, this word being written in red ink.

Contents, after the index of sections on f. 1*b*:—

در بطلان ذوق (f. 2*a*): در ثقل اللّسان (f. 3*a*): در ورم اللّسان و ضفدع و استرخاء اللّسان (f. 4*a*): در شتّاق اللّسان (f. 4*b*): در حرقة اللّسان و جفاف اللّسان (f. 5*a*): در حكّة اللّسان و تقشير (f. 5*b*): در بثور الفم (f. 6*a*): در قُلاع و غيره،

The last section in the present copy, which begins on f. 88*b*, is entitled در وجع المعدة, "on stomach-ache."

Not dated. 18th century. Ním-shikasta.

No. CL.

Size $16 \times 7\frac{1}{2}$—$14 \times 6\frac{1}{2}$. ff. 20. ll. 15 and 13.

(i) f. 1*b*—12*b*. A little handbook on common maladies and their treatment, in 22 chapters (*bábs*).

Begins:

الحمد لله ربّ العالمين والصلوة والسلام على رسوله محمّد و آله اجمعين، امّا بعد ميكويد فقير حقير كناهكار اميدوار رحمت پروردكار كه اين بنده بعضى داروهاى طلسمات كه از زبان دومستان و مخلصان شنيده بود ياد داشت خواست كه كتابى مختصّ درين فن تصنيف نمايد الخ

The first chapter describes the treatment of pains in the head and eyes, splitting of the lips, tooth-ache and stomach-ache.

Small ním-shikasta.

f. 13*a*—17*a*, blank.

(ii) f. 17*b*—20*a*. A small tract containing maxims, chiefly in verse, called *Pand-náma-i-Jahángírí*.

Begins:

پندنامهٔ جهانكيرى كه فرزندان كامكار و مريدان با اخلاص شعار آنرا دستور العمل روزكار خود ساخته الخ

Dated A.H. 1124. Scribe (and possibly compiler) [راقمه] Ṣaláḥu 'd-Dín of Aḥmadábád.

PERSIAN: LEXICONS.

Nos. CLI and CLII.

Size 20×12. ff. 282 and 314. ll. 21.

كشف اللغات

Kashfu 'l-Lughát.

Dictionary of Arabic and Persian words explained in Persian.

Author: 'Abdu 'r-Raḥím ibn Aḥmad Súr (circa A.H. 950). For date of composition, see Rieu, Cat. Pers. MSS., p. 495*b*.

Begins:

الحمد لله ..... اما بعد حمد و صلوة میکوید اضعف العباد وخادم الفقرا

Scribe: Muḥammad Sa'íd.

Dated A.H. 1216. Nasta'líq.

No. CLIII.

Size $18\frac{1}{2}\times 8\frac{1}{2}$. ff. 509+7 blank. ll. 23.

فرهنك جهانكيرى

Farhang-i-Jahángírí.

A Persian Lexicon of Persian words.

Author: Jamálu 'd-Dín Ḥusayn Injú (circa A.H. 1030).

Begins: آنکه بر لوح زبانها

Contents: ff. 1*b*—375*b* contain the Dictionary proper, and are in a neat nasta'líq of the 17th century.

ff. 376*b*—509 contain the Khátima, or appendix (dealing with idioms, compound words, and the like), and are in an 18th century hand.

Dated A.H. 1183. Nasta'líq.

No. CLIV.

Size 16×9. ff. 211. ll. 23.

تاج المصادر

Táju 'l-Maṣádir.

A dictionary of the *Maṣdars*, or verbal nouns, of roots occurring in the Qur'án, Traditions, and most famous Arabic poems.

Author: Abú Ja'far Aḥmad ibn 'Alí al-Maqqarí al-Bayhaqí, known as Ja'farak (d. A.H. 544).

Begins:

الحمد لله رب العالمين حمداً يفوق حمد الحامدين

The words are arranged in alphabetical order (according to the final letter) in chapters (*bábs*), each of which represents a particular form of the Arabic verbal noun. Thus chapter 1 contains the *maṣdars* derived from فَعَلَ يَفْعُلُ; chap. 2 from فَعَلَ يَفْعِلُ; chap. 3 from فَعَلَ يَفْعَلُ; and so forth.

A copy is mentioned in Bodleian Cat. Pers. MSS., no. 1635.

Not dated. Early 18th century. Naskh.

PERSIAN: GRAMMARS.

No. CLV.

Size $15\frac{1}{2} \times 9$. ff. 209. ll. 12.

Collection of Grammars.

Contents:—

1. (ff. 1*b*—28*a*.)

صرف میر

Ṣarf-i-Mír.

A treatise on Arabic Inflection. (See Rieu, Cat. Pers. MSS., p. 522.)

Author: Mír Sayyid Sharíf Jurjání (d. A.H. 816).

Begins:

بدان اسعدك الله تعالى في الدارين كه جمله كلمات لغت عرب بر سه قسم است الخ

ff. 14*a* and *b*, 28*b*, and 29*a* and *b*, blank.

2. (ff. 30*a*—76*a*.)

دستور المبتدی

Dastúru 'l-Mubtadí.

A treatise on the Arabic irregular verbs. (See Rieu, Cat. Pers. MSS., p. 524.)

Author: Ṣafí ibn Naṣíru 'd-Dín, who wrote it for his son Shaykh Abu 'l-Makárim Ismá'íl, as a sequel to the Panj-Ganj.

Begins:

الحمد لله الّذى يصرّف الاحوال و يخفّف الاثقال

ff. 76*b* and 77*a*, blank.

3. (ff. 77*b*—121*b*.)

مراح الارواح

Maráḥu 'l-Arwáḥ.

Arabic Grammar.

Author: Aḥmad ibn 'Alí ibn Mas'úd.

Begins:

قال المفتقر الى اللّه الودود احمد بن على بن مسعود
. . . . . اعلم ان الصرف أمّ العلوم و النحو أبوها الخ

ff. 121*b*—127*b*. Fragments of grammatical works.

ff. 128*a* and *b*, 129*a*, blank.

ff. 124*b*—127*b*. First 13 *nau'*s of following work.

4. (ff. 129*b*—149.)

شرح مائة عامل

Sharḥ-i-Mi'at 'Ámil.

Commentary on the مائة عامل.

Begins:

الحمد للّه . . . . . اعلم انّ العوامل فى النحو على ما الّفه الشيخ الامام افضل علماء الامام عبد القاهر بن عبد الرحمن الجرجانى الخ

ff. 150*a*—153*a*, blank.

5. (ff. 153*b*—209*b*.)

هداية النحو

Hidáyatu 'n-Naḥw.

An Arabic Grammar, comprising an Introduction, 30 sections (*qism*), and a *khátima*.

Begins:

الحمد للّه . . . . . امّا بعد فهذا مختصر مظبوط [*sic*] فى علم النحو مبوّبًا و مفصّلًا الخ

No date. 18th century. Rough naskh.

No. CLVI.

Size $18 \times 7\frac{1}{2}$—9. ff. 39. ll. 15.

دستور المبتدی

Dastúru 'l-Mubtadí.

See above, No. CLV. (2).

Not dated. 18th century. Rough nasta'líq.

No. CLVII.

Size $13 \times 6\frac{1}{2}$. ff. 112. ll. 15.

شرح نصاب الصبیان

Sharḥ-i-Niṣábu 's-Ṣibyán.

Commentary on the famous Arabic-Persian Vocabulary by Badru 'd-Dín Naṣr Faráhí. (See Rieu, Cat. Pers. MSS., p. 504.)

Author: Muḥammad ibn Faṣíḥ ibn Muḥammad, called Karímu 'd-Dasht Bayádí.

Begins:

حمد و ثنای نا محدود و شکر و سپاس نا معدود

Dated A.H. 1169. Nasta'líq.

No. CLVIII.

Size $17 \times 9\frac{1}{2}$. ff. 18. ll. 9.

Treatise on the conjugation of the Arabic verb.

Begins:

الحمد للّه ... بدان اسعدك اللّه تعالی فی الدارین که جملهٔ افعال متصرّفه سه گونه است ماضی و مستقبل و حال

Perhaps identical with Rieu, Cat. Pers. MSS., p. 523 (Add. 5566, ff. 1—7).

Not dated. 18th century. Nasta'líq.

PERSIAN: POETRY.

Nos. CLIX and CLX.

Size $19\frac{1}{2} \times 11$. ff. 326. ll. 25.

شاه نامه

Sháh Náma.

Firdawsí's famous Epic of Kings.

A copy of the 17th century, containing many full-page miniatures in good style; much restored, and supplemented by an 18th century hand. The pages are in utter disorder.

Not dated. Nasta'líq.

No. CLXI.

Size $29\frac{1}{2} \times 15\frac{1}{2}$. ff. 576. ll. 25.

The same work in one volume.

Not dated. 18th century. Nasta'líq.

No. CLXII.

Size $12\frac{1}{2} \times 6$. ff. 125. ll. 12.

تحفة العراقين

Tuḥfatu 'l-'Iráqayn.

Famous Mathnawí poem describing the author's pilgrimage, with especial reference to the two 'Iráqs. (See Rieu, Cat. Pers. MSS., pp. 558-560.)

Author: Afḍalu 'd-Dín ibn 'Alí Najjár, better known as Kháqání (d. A.H. 595).

Begins:

مائیم نظارکان غمناك ⁘ زی [*sic*] حقّهٔ سبز و مهرهٔ خاك

Not dated. 17th century. Nasta'líq.

No. CLXIII.

Size 19 × 10. ff. 268. ll. 13.

سکندرنامهٔ نظامی

Sikandar-náma-i-Nizámí.

Part I of Nizámi's Alexander Book.

Begins :

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست

Dated A.H. 1150 (?). Nasta'líq.

No. CLXIV.

Size $21\frac{1}{2} \times 9$. ff. 93. ll. 20.

The same work, Part II.

Begins :

خرد هر کجا گنجی آرد پدید
بنام خدا سازد آنرا کلید

Not dated. 18th century. Nasta'líq.

No. CLXV.

Size $15\frac{1}{2} \times 10\frac{1}{2}$. ff. 45. ll. 11.

گلشن راز

Gulshan-i-Ráz.

A mystic Mathnawí.

Author : Maḥmúd ibn 'Abdu 'l-Karím ibn Yaḥyá ash-Shabistarí (d. A.H. 720).

Begins :

بنام آنکه جانرا فکرت آموخت
چراغ دل ز نور جان بر افروخت

Dated A.H. 1224. Nasta'líq.

No. CLXVI.

Size 15 × 7. ff. 116. ll. 15.

مطلع الانوار

Maṭla'u 'l-Anwár.

A moral and religious Mathnawí.

Author: Amír Khusraw of Delhi (d. A.H. 725).

Begins:

خطبه قدس است بملك قديم
بسم الله الرحمن الرحيم

Dated A.H. 1177. Nasta'liq.

No. CLXVII.

Size 16 × 8. ff. 107. ll. 15.

هشت بهشت

Hasht Bihisht.

A romantic Mathnawí by the same author.

Begins:

ای کشایندهٔ خزاین جود
نقش پیوندکار کاه وجود

Scribe: محمّد جعفر ابن شیخ مشتاق محمّد

Dated Sha'ban 3rd, A.H. 1143. Nasta'líq.

No. CLXVIII.

Size 15 × 8. ff. 131. ll. 15.

قران السعدين

Qiránu 's-Sa'dayn.

A Mathnawí poem celebrating the meeting of the Sultan Násiru 'd-Dín Bughrá Khán of Bengal and his son Mu'izzu 'd-Dín Kayqubád in Delhi, A.H. 688, by the same author.

Begins:

حمد خداوند سرایم نخست
تا شود این نامه بنامش درست

To these lines, however, the scribe has prefixed the following quatrain:—

شکر کویم که بتوفیق خداوند جهان
بر سرنامه ز توحید نوشتم عنوان
نام این نامهٔ والاست قران السعدین
کز بلندیش بسعدین سپهرست قران

Not dated. 18th century. Rough nasta'líq.

No. CLXIX.

Size $10\frac{1}{2} \times 6\frac{1}{2}$. ff. 210. ll. 15.

دیوان حافظ

Díwán-i-Ḥáfiẓ.

This copy contains the Preface of Muḥammad Gul Andám. (See Rieu, Cat. Pers. MSS., p. 628.)

ff. 1*b*—5*b*.

Begins:

حمد بیحد و ثنای بیعد و سپاس بی قیاس

Dated A.H. 835 (?). A very elegant copy, in minute nasta'líq, with gold rulings throughout, and 'unwáns.

No. CLXX.

Size 17 × 12. ff. 141. ll. 21.

اشعار جامی

Ash'ár-i-Jámí.

Four of Jámí's Mathnawís.

Author: Núru 'd-Dín 'Abdu 'r-Raḥmán Jámí (d. A.H. 898).

Contents :—

(i) f. 16. اسکندرنامه

Iskandar-náma.

Begins :

آلهی کمال آلهی تراست
جمال جهان پادشاهی تراست

The colophon reads as follows :—

تمّت الکتاب بعون الملك الوهّاب اللّهمّ اغفر لنا ولاستادنا و لجمیع المؤمنین والمؤمنات الاحیاء منهم والاموات برحمتك یا ارحم الراحمین بتاریخ حمید (*sic*) الاول سنه ۸۹۵

This copy was therefore written in A.H. 895, i.e. very shortly after the composition of the poem, and three years before the author's death.

Dated A.H. 895. Neat nasta'líq.

f. 30*a* blank.

(ii) f. 30*b*. تحفة الاحرار

Tuḥfatu 'l-Aḥrár.

Prose preface, extending to half a page, beginning :—

حامدًا لمن جعل جنان کلّ عارف مخزن اسرار کماله و لسان کلّ واصف مطلع انوار جماله

Begins :

بسم اللّه الرحمن الرحیم ⁘ هست صلای سر خوان کریم

Ends with the prose note, giving date of composition as A.H. 886.

f. 53*a* contains a list of Jámí's works, written apparently by some former owner of this MS.

(iii) f. 53*b*. سبحة الابرار

Subḥatu 'l-Abrár.

After a preface of mixed prose and verse extending to half a page, begins :

ابتدا بسم اللّه الرحمان ⁘ الرحیم المتوالی الاحسان

f. 91*b*.

يوسف و زليخا

Yúsuf ú Zulaykhá.

Begins:

آلهی غنچهٔ امید بکشای ٭ کلی از روضهٔ جاوید بنمای

The whole MS. is in one and the same hand, and was therefore written before A.H. 900. Neat nasta'líq.

No. CLXXI.

Size $16 \times 8\frac{1}{2}$. ff. 463. ll. 14.

دیوان ظهوری

Díwán-i-Ẓuhúrí.

Author: Núru 'd-Dín Muḥammad of Turshíz, known as Ẓuhúrí (killed A.H. 1025). See Rieu, Cat. Pers. MSS., p. 678*a*.

Begins:

انکه خواهد داشت فردا رحمتش دیوان ما
کشته و صفش آفتاب مطلع دیوان ما

Not dated. Early 18th century. Nasta'líq.

No. CLXXII.

Size $13 \times 7\frac{1}{2}$. ff. 31. ll. 10.

اشعار طغرائی

Ash'ár-i-Ṭughrá'í.

Poems by Mullá Ṭughrá of Mashhad (d. circa A.H. 1078).

A Ṣúfí Mathnawí (ff. 1*b*—57*a*).

Begins:

الٰهی خنده ام را تازکی ده
سرشکم را جگر پردازکی ده
نفس را جلوهٔ آه جگر بخش
نظر را سوی خود راه سفر بخش

57*b*—61*a*. مناظرهٔ همای و سمندر

Begins:

همای‌را طعنه زد روزی سمندر
که تو ممنون ز آبی من ز آذر

The last line reads:

کند طغرای فرمانش منقّش
چو باد از جلوه روی آب و آتش

Not dated. 18th century. Nasta'líq.

No. CLXXIII.

Size $18\frac{1}{2} \times 7\frac{1}{2}$. ff. 293. ll. 15.

دیوان صائب

Díwán-i-Ṣá'ib.

Author: Mírzá Muḥammad 'Alí, known as Ṣá'ib (d. A.H. 1088).

Begins:

اکرنه مدّ بسم الله بودی تاج عنوانها
نکشتی تا قیامت نو خط شیرازه دیوانها

Not dated. 18th century. Nasta'líq.

No. CLXXIV.

Size $16\frac{1}{2} \times 10$. ff. 62. ll. 13.

شاهد و عزیز

Sháhid ú 'Azíz.

A Mathnawí poem, also called نیرنك عشق (*Nírang-i-'Ishq*).

Author: Muḥammad Akram, styled Ghanímat (circa A.H. 1100).

Begins:

بنام شاهد نازك خیالان
عزیز خاطر آشفته حالان

Dated A.H. 1251. Rough nasta'líq.

No. CLXXV.

Size $20 \times 9\frac{1}{2}$. ff. 382. ll. 21, in four columns.

حملهٔ حیدری

Ḥamla-i-Ḥaydarí.

A poetical account of Muḥammad and the first Caliphs. (See Rieu, Cat. Pers. MSS., p. 704.)

Author: Mírzá Muḥammad Rafí', poetically known as Bádhil, باذل (d. A.H. 1124).

Begins:

بنام خداوند بسیار بخش
خرد بخش و دین بخش و دینار بخش

Dated A.H. 1245. Nasta'líq.

No. CLXXVI.

Size 19×9. ff. 193. ll. 15.

فرامرز نامهٔ کلان

Farámurz-náma-i-Kalán.

A poem of 5455 verses, in the style and metre of the *Sháh-náma*, containing the history of Farámurz the son of Rustam.

The first three pages, ff. 1*b*—2*b*, are for the most part identical with verses at the beginning of the *Sháh-náma*.

Beginning:

بنام خداوند جان و خرد ⁘ کزین برتر اندیشه بر نگذرد

and concluding on line 2 of fol. 3*a*:

و آغاز باید که بینی درست ⁘ سرمایه کوهران از نخست

After this the story begins as follows:

کنون باز کردم سوی داستان ⁘ بخوانم یکی کردهٔ پاستان

Copies of the *Farámurz-náma* are mentioned by Rieu, Suppl. Cat. Pers. MSS., nos. 196 and 199; and by Ethé, Cat. Bodleian MSS.,

no. 1978; but the present MS. differs essentially from all these, and is of undoubted interest. The British Museum MSS. do not contain above 1500 verses.

No indication is given as to the authorship of the present recension.

The poem ends (f. 193*b*):

گذشت او و این نامه زو باز ماند ⁘ بگفتم من آنچه ز دفتر بخواند
بپایان رسانیدم این داستان ⁘ بدین زنده شد نام آنراستان
چو زین داستان دل بپرداختم ⁘ سوی طوس و پیران دکر تاختم
هزاران درود و هزاران سلام ⁘ ز ما بر زراتشت علیه السلام

Dated A.H. 1166. Nasta'líq.

No. CLXXVII.

Size 19 × 10. ff. 46. ll. 19.

شرح کافیه

Sharḥ-i-Káfiya.

Arabic Grammar in Persian verse.

A commentary on Ibn Ḥájib's *Káfiya*.

Author: Ibráhím.

Incomplete. Begins:

کلمة لاسواه (?) کافیه
لذوی المشکلات وافیه

Not dated. 18th century. Rough nasta'líq.

No. CLXXVIII.

Size 18 × 7. ff. 150.

Mixed contents.

Various extracts in prose and verse, written transversely on coloured sprinkled paper, as an exhibition of calligraphy.

Dated A.H. 1181.

A note on the last page says that this book contains the handwriting of "my father," والدم, Mírzá Muḥammad ...? ... ibn Mírzá 'Alí Aṣghar.

PERSIAN: ṢÚFÍISM.

No. CLXXIX.

Size $15 \times 7\frac{1}{2}$. ff. 616. ll. 19.

مفاتيح الاعجاز فى شرح كلشن راز

Mafátíḥu 'l-A'ják fí Sharḥ-i-Gulshan-i-Ráz.

A commentary on Shabistarí's *Gulshan-i-Ráz*.

Author: Muḥammad ibn Yaḥya ibn 'Alí al-Jílání al-Láhijí an-Núrbakhshí.

Begins:

باسمك الاعظم الشامل فيضه المقدّس لكلّ موجود المنوّر ظلمات العدم بانوار الوجود

The author tells us that he composed this work at the entreaty of his pious friends, and that he began to write out the fair copy of it on Dhú 'l-Ḥijja 12th, A.H. 877.

Copies are mentioned in Cat. Lugd. Bat., ii, 117; Sprenger, Oudh Cat., p. 478, no. 340; Ḥájí Khalífa, vi, p. 3.

The commentary on the last verse and the colophon are as follows:—

بنام خويش كردم ختم پايان ❊ الهى عاقبت محمود كردان

يعنى تا بدانند كه نام ولى نعمت چه بوده است ختم پايان كتاب بنام خود كردم خداوندا عاقبت محمود كردان و نام شيخ بزركوار ناظم مولانا سعد الدين محمود چبسترى بوده است و چبستر موضعى است در هشت فرسنگى شهر تبريز و مدفن و مولد ايشان قدّس سرّه العزيز همانجاست الحمد لله الذى وفّقنا لاتمام هذا الكتاب المسمّى بمفاتيح الاعجاز فى شرح كلشن راز

Not dated. 16th century. Naskh.

PERSIAN: TALES.

No. CLXXX.

Size 16 × 11. ff. 327. ll. 13.

خلاصهٔ شاهنامه

Khuláṣa-i-Sháhnáma.

An abridgment of the *Sháh-náma*, commonly called *Táríkh-i-Shamshír Khání*. (See Rieu, Cat. Pers. MSS., p. 539.)

Author: Tawakkul Beg, son of Túlak Beg.

The first folio has disappeared, and has been replaced by a more modern hand, beginning:—

ای پروردکار نام تو آغاز سبق همه کودکان مکتب است الخ

Dated Rajab 8th, A.H. 1259.

No. CLXXXI.

Size 17½ × 9½. ff. 100. ll. 14.

بهارستان

Baháristán.

Author: Núru 'd-Dín 'Abdu 'r-Raḥmán Jámí (d. A.H. 898).

Begins:

چو مرغ امر ذی بالی ز آغاز

Not dated. 18th century. Nasta'líq.

No. CLXXXII.

Size 30 × 15. ff. 162. ll. 21.

عیار دانش

'Iyár-i-Dánish.

A Persian translation of Kalíla and Dimna.

Author: Abu 'l-Faḍl, prime minister of the Emperor Akbar.

Begins:

سپاس از ازل و ابد خداوندیرا

Dated A.H. 1217. Rough nasta'líq.

No. CLXXXIII.

Size 21 × 12. ff. 329. ll. 15.

بهار دانش

Bahár-i-Dánish.

A famous collection of stories. (See Rieu, Cat. Pers. MSS., p. 765.)

Author: Shaykh 'Ináyatu 'lláh (d. A.H. 1088).

Begins:

فاتحهٔ کتاب مستطاب آفرینش

Not dated. 18th century. Nasta'líq.

No. CLXXXIV.

Size $15\frac{1}{2} \times 10\frac{1}{2}$. ff. 185. ll. 15.

معدن الجواهر

Ma'dinu 'l-Jawáhir.

A collection of moral and allegorical tales, in seventeen chapters, composed in A.H. 1025, for Sháh Jahángír.

Author: Mullá Ṭarzí. (See Ethé, Bodleian Cat. Pers. MSS., no. 464.)

Defective at the beginning.

Not dated. 17th century. Nasta'líq and ním-shikasta.

No. CLXXXV.

Size $19\frac{1}{2} \times 10$. ff. 11. ll. 17.

حسن و عشق

Ḥusn ú 'Ishq.

A tale in mixed prose and verse.

Author: Ni'mat Khán 'Alí. (See Rieu, Cat. Pers. MSS., pp. 703 and 796.)

Begins:

حدیث عشق شد زیب بیانم
چو شمع افتاد آتش در زبانم

Dated A.H. 1219. Rough nasta'líq.

PERSIAN: INSHÁ.

No. CLXXXVI.

Size $16\frac{1}{2} \times 10\frac{1}{2}$. ff. 75. ll. 15.

فردوسیّهٔ طغرا

Firdawsiyya-i-Ṭughrá.

A collection of the elegant writings of Mullá Ṭughrá of Mashhad. (See p. 105 *supra*.)

Begins:

فردوسیّهٔ طغرا عبارتی ازین بوستان معنی پروری که چون در موسم اردی بهشت الخ

This collection is also known as منشآت طغرا *Munshá'át-i-Ṭughrá*. A copy beginning like the present one is mentioned in Bodleian Cat. Pers. MSS., no. 1390.

Incomplete at end.

Not dated. 18th century. Nasta'líq.

No. CLXXXVII.

Size 13—14 × 8. ff. 69. ll. 11.

انشاء هرکرن

Inshá-i-Harkarn.

Epistolary models.

Author: Harkarn, son of Mathurádás Kanbú Multání (d. A.H. 1032).

Begins:

بعد از حمد و ثناء مر حضرت ایزد متعال

Dated A.H. 1232. Rough nasta'líq.

No. CLXXXVIII.

Size $14\frac{1}{2} \times 8$. ff. 50. ll. 11.

The same Work.

Dated A.H. 1270. Neat nasta'líq.

No. CLXXXIX.

Size $21 \times 10\frac{1}{2}$. ff. 60. ll. 17.

بیاض المتلمین

Bayáḍu 'l-Mutlimín (?)

A treatise on *Inshá*.

Author: Abu 'l-Baqá Chishtí.

Begins:

الوف الوف سپاس و ستایش کریمی‌را که کرم . . . . . بعده بنده احقر الورا ابو البقا (؟) صدّیقی و یتیمی قریشی چشتی سلطان پوری بعده ثم نور محلّی چنین میکوید . . .

Dated 1898, in the same manner as No. CCIII, and written by the same scribe.

No. CXC.

Size $14 \times 8\frac{1}{2}$. ff. 52. ll. 17.

انشاء میرزا محمد طاهر

Inshá-i-Mírzá Muḥammad Ṭáhir.

Author: Mírzá Muḥammad Ṭáhir Waḥíd. See Ethé, Bod. Cat. Pers. MSS., col. 843-4.

Begins:

تا فضای چمن روزکار بزیور کلهای رنکارنك خرّم آراسته

The last folio is added in a modern hand.

The colophon reads:

تمت تمام شد انشای میرزا محمّد طاهر وزیر شاه ایران

Dated A.H. 1249. With the exception of last folio, written in rough nasta'líq on bad paper, and somewhat illegible.

No. CXCI.

Size 17×9. ff. 127. ll. 15.

انشاء حسینی

Inshá-i-Ḥusayní.

Imperfect at beginning and end.

Begins:

عظمت و کشور کشای قطب فلك سلطنت الخ

Not dated. 18th century. Rough nasta'líq.

PERSIAN: TRANSLATIONS FROM THE SANSKRIT.

No. CXCII.

Size 27×14. ff. 608. ll. 20.

ترجمهٔ مهابهارت

Tarjuma-i-Mahábhárat.

Translation of the *Mahábhárata*, apparently that made by command of Akbar in A.H. 995 (A.D. 1587) under the direction of Abu 'l-Faḍl ibn Mubárak. See Ethé, Bod. Cat. Pers. MSS., col. 808—811.

Begins:

راویان احبار هندوستان در کتب خود چنین نوشتند

Not dated. 18th century. Rough nasta'líq, with several miniatures and 'unwáns of inferior style.

No. CXCIII.

Size 16×9. ff. 59. ll. 14.

بهکوت کیتا

Bhagavad Gítá.

A Persian version of the *Bhagavad Gítá*, in 18 sections, which appears to be similar to that described by Rieu, Cat. Pers. MSS., p. 59.

Begins with a note stating the contents of the book and the translator's name.

Text begins:

دهرترشتر کفت که ای سخن در زمین کور کهتر مزروعه نیکو کاریست مردم من و جماعه الخ

Not dated. 19th century. Nasta'líq.

No. CXCIV.

Size $16\frac{1}{2} \times 9$. ff. 151. ll. 11.

جوك باششته

Jog Báshishth.

Persian translation of the *Yoga Vásishṭha*, a treatise on Hindú Gnosticism. (See Rieu, Cat. Pers. MSS., p. 61.)

Begins:

سپاس و ستایش تمام نیایش نثار حضرتست که ذرات اکوان

We are told in the Preface that this version was made under the superintendence of Prince Dárá Shikúh, son of Sháh Jahán, in the year A.H. 1066 (A.D. 1655-6).

Three copies of this version are mentioned in I. O. Cat. Pers. MSS., nos. 1972, 1973, and 1974.

Not dated. 19th century. Nasta'líq.

No. CXCV.

Size $16\frac{1}{2} \times 9$. ff. 117. ll. 11.

گلزار حال

Gulzár-i-Ḥál.

A Persian adaptation of the popular Sanskrit drama *Prabodha Chandrodaya*.

Translator: Gosá'in Banwálí Dás, poetically known as Walí.

Copies are noticed by Rieu, Cat. Pers. MSS., p. 1043*a*, III; Ethé, I. O. Cat. Pers. MSS., no. 1995.

Begins :

حمد ذاتی را که اصل ذات‌هاست

This work has been lithographed in Bombay, 1862, and was published by Burjorjee Sorabjee Ashburner, the former possessor of this Collection.

Not dated. 19th century. Nasta'líq.

No. CXCVI.

Size $12\frac{1}{2} \times 7\frac{1}{2}$. ff. 84. ll. 13.

لیلاوتی

Líláwatí.

Persian translation of a famous Sanskrit work by Bháskara Áchárya on Arithmetic and Geometry, made in A.H. 995 (A.D. 1587), at the request of Akbar, by the poet Fayḍí. (See Ethé, I. O. Cat. Pers. MSS., no. 1998.)

Translator : Fayḍí.

Begins :

اوّل ز ثنای پادشاهی کویم
و آنکه ز ستایش الهی کویم

Scribe : جان محمد خان

Dated A.H. 1280. Nasta'líq.

No. CXCVII.

Size $15 \times 10\frac{1}{2}$. ff. 75. ll. 12.

بحر الحیاة

Baḥru 'l-Hayát.

Persian translation of a Sanskrit work, *Amṛtakuṇḍa*, on the religious and philosophical doctrines of the Brahmans.

Translator : Muḥammad of Gwáliyár, the son of Muḥammad Sárini Ḥusayní.

Begins :

حمد موفوره و ثنای نا محصوره حضرت صمدیرا

A copy is mentioned in Ethé, I. O. Cat. Pers. MSS., no. 2002.

Not dated. 18th century. Nasta'líq.

No. CXCVIII.

Size 14—15 × 10. ff. 134. ll. 10.

مفرّح القلوب

Mufarriḥu 'l-Qulúb.

Persian translation of the *Hitopadesha*.

Translator: Táju 'd-Dín Muftí al-Malakí (last line of fol. 2*b*). (See Ethé, I. O. Cat. Pers. MSS., no. 1983.)

Begins:

حمد و سپاس بی قیاس مر حضرت شاهی را که از جملهٔ موجودات بندکان خویش آنج

Not dated. 18th century. Rough nasta'líq.

PERSIAN: MIXED CONTENTS.

No. CXCIX.

Size 13 × 7. ff. 18.

Astrological Tables.

No date. 17th century.

No. CC.

Size $10\frac{1}{2}$—12 × 6—$6\frac{1}{2}$. ff. 101. ll. 12.

Part MS., part lithograph.

(i) f. 1*b*. A Ṣúfí work in Arabic.

Author: Maḥmúd ibn Muḥammad at-Tabrízí.

Written in the reign of Sulṭán Muḥammad Sháh Qájár.

Lithographed A.H. 1254.

(ii) f. 69*b*. رسالهٔ حاجی طمور

A Persian Ṣúfí work.

Not dated. 19th century. Neat naskh.

No. CCI.

Size $15\frac{1}{2} \times 9$. ff. 41. ll. 15.

(i) f. 1*a*. مناجات عبد الله انصاری

Munáját-i-'Abdu'lláh Anṣárí.

Begins :

ای درویش بدان و آگاه باش که بهار عمر را نیز دی ماهیست و بامداد حیات را نیز شبان کاهیست الخ

(ii) f. 9*a*. Another Ṣúfí tract, beginning :

بدانکه ذات من حیث هر ذات هستی محض است الخ

The colophon says تمت کتاب نفس رحمانی. *Nafas-i-Raḥmání* appears, therefore, to be the title of the tract.

(iii) f. 38*a*. *Nukta* (note) by Muḥammad Sháh Ṣadru 'd-Dín Muḥammad.

Begins :

این نکته از فقیر حضرت محمّد شاه صدر الدین محمّد است ای محقّق طلب حق را اوّل حق الیقین باید الخ

Not dated. 18th century. Nasta'líq.

No. CCII.

Size $16 \times 8\frac{1}{2}$. ff. 39. ll. 14.

Ṣúfí Tracts.

(i) f. 1*a*. وجود العاشقین

Wujúdu 'l-'Áshiqín.

Begins :

بدانکه ای عزیز درین جهان همین سه چیز است ورای این همه ناچیز یعنی عشق و عاشق و معشوق

(ii) f. 9*a*. صلح کلّ

Ṣulḥ-i-Kull.

Author : Khúb Muḥammad Chishtí (written Ḥusayní).

Begins :

حمد جامعی را که بجمیع محامد محمّد است

(iii) f. 19*a*. خلاصهٔ موجودات

Khuláṣa-i-Mawjúdát.

Begins:

حمد موجودیرا که خلاصهٔ موجودات از قوّة بفعل آورد

(iv) f. 24*b*. مفتاح التوحید

Miftáḥu 't-Tawḥíd

Author: Khúb Muḥammad Chishtí.

Begins:

تحایف حمد و لطایف ثنا سزاوار نثار ذاتی است که

(v) f. 30*b*. Tract beginning:

لا اله الّا اللّه محمّد رسول اللّه بدانکه ای عزیز اوّل هیچ نبود نه آسمان نه زمین نه عرش الخ

(vi) f. 33*a*. عین القضاة

'Aynu 'l-Quḍát.

A Mystic Qaṣída.

Author: 'Áṣí.

Begins:

چشم بکشا که جلوهٔ دلدار ⁘ متجلّی ست از در و دیوار
نحن اقرب الیه آمده است ⁘ دور افتادهٔ تو از پندار

On fol. 39*b*, line 8, we read:

ای تو دانند نام من عاص ⁘ رفته ام راه معصیت بسیار

Sprenger, Oudh Cat., p. 312, mentions a poet named Ghulám Sarwar 'Áṣí.

Not dated. 19th century. Nasta'líq verging on ním-shikasta.

No. CCIII.

Size $20\frac{1}{2} \times 11$. ff. 28. ll. 18.

Contents:—

(i) f. 1*b*. انشاء نوراللّه

Inshá-i-Núru 'lláh.

A Manual of Epistolary Style for beginners.

Author: Núru 'lláh.

Begins:

بعد از حمد و ثنای آلهی . . . . میکوید بنده نور الله که این چند اوراق در قانون آداب و القاب برای مبتدیان بعبارت ساده سلیس بقلم آمده که تا هر که یاد کیرد بآسانی یاد کیرد به پادشاه مینویسد عرضداشت خانه زادان عبد الرحمن ناصیه عبودیت الخ

(ii) f. 10*b*. کلشن مراد

Gulshan-i-Murád.

A Manual of Elegant Composition.

Author: Muḥammad Ḥusayn (?).

Begins:

چون زبان قلم شکسته بیان از بیان و ثنای ایزد سبحان

(iii) f. 18*a*. فارسی نامه

Fársí-náma.

A rhymed Vocabulary of Persian words explained in Hindustani.

Anonymous.

Begins: الله واحد ایك خدا

(iv) f. 24*b*. واحد باری

Wáḥid Bárí.

Another Vocabulary of a similar nature.

Anonymous.

Begins: واحد باری ایکو سائین

Dated 1898! The whole MS. is in one and the same hand, and each work bears the same date in the colophon. Rough ním-shikasta.

No. CCIV.

Size $17\frac{1}{2} \times 10\frac{1}{2}$. ff. 222. ll. 17.

A collection of short works in prose and verse.

Contents :—

(i) f. 1*b*. كريما

Karímá.

The *Pand-náma*, or Book of Maxims, commonly though erroneously, ascribed to Sa'dí. (See Rieu, Cat. Pers. MSS., p. 865.)

Begins : كريما ببخشاى بر حال ما

Dated A.H. 1253. Rough nasta'líq.

(ii) f. 13*b*. كفاية الاسلام

Kifáyatu 'l-Islám.

A religious poem in Mathnawí verse, divided into short sections (*bábs*). Composed in A.H. 699 (A.D. 1299-1300), as stated on f. 22*b* in the following verse :

نظم اين مختصر محرّم بود ⁘ سال هفصد ولى يكى كم بود

Begins :

حمد بيحد خداى يكتا را ⁘ آنكه جان داد عقل و دين ما را

ff. 23*b*—26*a* blank.

(iii) f. 26*b*. A grammatical work, dealing with the 32 letters of the Persian alphabet, partly in verse and partly in prose, by an author whose *takhallus* was كمتر (Kamtar). It is divided into 6 chapters (*bábs*).

Begins :

خدا را سزاوار حمد و ثناست ⁘ كه ذاتش ابد ملك او هم بقاست

Contents :—

Chap. I. در قاعدهٔ بيشتر از هشت حروف عربى است

„ II. در بيان هشت حروف مذكور

„ III. در بيان بيست حروف مشترك

„ IV. در قانون فارسى

„ V. در شرح چهار حروف پارسى

„ VI. بيان چهارده صيغه ماضى و مضارع

Incomplete at the end. Rough nasta'líq.

ff. 65*a*—70*a* blank.

(iv) f. 70*b*. پندنامهٔ سلطان محمود

Pand náma-i-Sulṭán Maḥmúd.

A moral poem ascribed to Sultan Maḥmúd of Ghazna, consisting of an Introduction and 17 cantos (*sukhan*).

Begins :

خداوندا ندارم چز تو معبود ⁘ برحمت کن نظر بر حال محمود

The date of composition, A.H. 399 (A.D. 1008-9), is given on f. 80*a* in the following verse :

بسالی سیصد و نهم‌نود بود ⁘ ز هجرت کین سخنها روی بنمود

Dated A.H. 1204. Rough nasta'líq.

ff. 80*a*—81*b* blank.

(v) f. 82*a*. تحفهٔ نصائح

Tuḥfa-i-Naṣá'iḥ.

A doctrinal poem in 46 chapters (*báb*).

Author : Yúsuf Gadá.

This poem was written for the author's son, Abu 'l-Fatḥ. It is in *rajaz* metre, and rhymes throughout on ر. For further details, consult Dorn, Petersburg MSS., p. 440, and Pertsch, Berlin Cat. Pers. MSS., no. 62, I, p. 124.

Begins :

حمدی بکویم بیعدد مر خالق جن و بشر
کرده معلّق آسمان هم اختران شمس و قمر

The date of composition is given as A.H. 795 in the following verse :

هفصد نود پنجی دکر نوبت ز هجرت مصطفی
عاشر ربیعی آخرش وقت ضحی روی قمر

Dated A.H. 1248. Rough ním-shikasta. (I. O. Cat. Pers. MSS., nos. 2559 and 2560.)

ff. 107*a*—110*a*. Disjointed fragments.

(vi) f. 110*b*. نام حق

Nám-i-Ḥaqq.

A didactic poem.

Begins :

بعد حمد خدا و نعت رسول ⁘ بشنو این نکته‌را بسمع قبول

Ends:

هست دیدار حق أَجَلّ نِعَم ⁘ و به انتهی الکلام و تمّ

Not dated. 18th century. Rough nasta'líq.

ff. 120*b*—121*b* blank.

(vii) f. 122*a*. A poem in dialect.

ff. 131*b*—134*a* blank.

(viii) f. 134*b*. غاية الاختصار و نهاية الايجاز

Gháyatu 'l-Ikhtiṣár wa Nihávatu 'l-Íjáz.

A Persian translation of the well-known compendium of Sháfi'ite Law.

Author: Imám Abú Shujá' Aḥmad ibn Muḥammad Ḥasan ibn Muḥammad al-Iṣfahání.

ARABIC.

No. CCV.

1. Size 15½×10. ff. 107. ll. 5.

مقدّمة الجرّوميّة

Muqaddimatu 'l-Jarrúmiyya.

Arabic Grammar, purporting to be a supplement to Ibnu 'l-Jarrúm's famous Grammar generally known as the *Ajurrúmiyya*.

Author: Shamsu 'd-Dín Muḥammad ibn Muḥammad Ru'ayní Makkí Málikí, commonly called al-Ḥaṭṭáb.

Begins:

الحمد لله رب العالمين . . . . وبعد فهذا مقدّمة فى علم العربيّة متمّمة لمسائل الجرّومية تكون واسطةً بينها وبين غيرها من الكتب المطوّلات

A commentary on this work is mentioned by Loth, Cat. Arab. MSS., p. 272, no. 980.

Dated A.H. 1180. Large naskh.

2. Size 18 × 10. ff. 17 (ff. 112—128). ll. 19.

نزهة النظر و جلاء البصر

A Commentary on a poem entitled نظم الدرر من طريقة السادة الغرر.

Author: Mullá Sayyid ash-Sharíf al-Ḥusayní.

The commentary is by the author of the poem himself. He tells us the poem was written in A.H. 1085.

The commentary begins:

الحمد لله الذى اكرمنا بارسال المرسلين

The poem begins:

نَفَحاتُ الآله فى كلِّ آنٍ تتوالى والغَلْق عنها غفول

Four blank leaves (ff. 108–111) separate these two parts, and ff. 129–131, which contain a note, are partly blank.

Dated A.H. 1181. Naskh.

No. CCVI.

Size 12½ × 7. ff. 74. ll. 17.

شرح تصريف الزنجانى

Sharḥu Taṣrífi 'z-Zanjání.

A Commentary on the Arabic Grammar of 'Izzu 'd-Dín 'Abdu 'l-Wahháb az-Zanjání (d. circa A.H. 655).

Author: Mas'úd ibn 'Umar at-Taftázání (d. A.H. 792). (Cf. Loth, Cat. Arab. MSS., p. 276.)

The present copy is slightly defective at beginning and end.

No date. 18th century. Naskh.

No. CCVII.

Size 13—13½ × 10. ff. 47. ll. 5.

مُلْحة الاعراب

Mulḥatu 'l-I'ráb.

A Poetical Grammar, with an interlinear commentary.

Author: Abú Muḥammad al-Qásim ibn 'Alí ibn 'Uthmán al-Ḥarírí (d. A.H. 516). (See Cureton-Rieu, Brit. Mus. Cat. Arab. MSS., p. 240.)

Begins: اقول من بعد افتتاح القول

Dated A.H. 1062. Naskh.

No. CCVIII.

Size $14\frac{1}{2} \times 8\frac{1}{2}$. ff. 231. ll. 15.

بحر الجواهر

Baḥru 'l-Jawáhir.

A Medical Dictionary.

Author: Muḥammad ibn Yúsuf, the Physician, of Herát. (See Loth, Cat. Arab. MSS., p. 283.)

Composed in A.H. 933.

Begins:

وعليك الاعتماد فى التتميم بالكريم

Dated A.H. 1254. Neat nasta'líq.

No. CCIX.

Size $13 \times 8\frac{1}{2}$. ff. 120. ll. 15.

شرح موجز القانون

Sharḥu Mújizi 'l-Qánún.

A Commentary on the abridgment of Avicenna's *Qánún* by 'Alá'u 'd-Dín 'Alí Abu 'l-Ḥazm al-Qurashí.

Author: Burhánu 'd-Dín Nafís ibn 'Iwaḍ Kirmání.

Completed in A.H. 841. (See Loth, Cat. Arab. MSS., p. 229, no. 785; Ḥájí Khalífa, vi, 251.)

Begins:

قال الشيخ الامام البحر الكامل علاء الدين علىّ بن ابى الحزم

Dated A.H. 1264. Neat nasta'líq.

No. CCX.

Size $13\frac{1}{2} \times 8$. ff. 47. ll. 13.

نزهة الحدائق

Nuzhatu 'l-Ḥadá'iq.

A treatise, in two *bábs* and a *khátima*, on a kind of astrolabe called طبق المناطق (*Ṭabaqu 'l-Manáṭiq*), and its use, to which is added an

account of another instrument known as لوح الاتصالت (*Lawḥu 'l-Ittiṣálat*). (Cf. Ḥájí Khalífa, iv, 155.)

Author: Jamshíd ibn Mas'úd ibn Maḥmúd al-Káshí, known as Ghiyáth.

Composed in A.H. 818 (A.D. 1415-16).

Begins: الحمد لله الذى جعل اطباق السموات دايرةً

Dated A.H. 1280. Nasta'líq.

HINDÚSTÁNÍ.

No. CCXI.

Size $20 \times 15\frac{1}{2}$. ff. 178. ll. 15.

تاريخ جهانكشاى نادرى

Ta'ríkh-i-Jahán Kushá'í Nádirí.

A translation into Hindústání of Muḥammad Maḥdí's History of Nádir Sháh.

Begins:

حمد بيعد اور سپاس بيعد اوس شاهنشاه فرد و صمد كو

Dated A.H. 1268. Rough nasta'líq.

No. CCXII.

Size $13\frac{1}{2} \times 8$. ff. 21. ll. 17.

Short tracts on Religious Duties and Observances.

Contents:—

f. 1*a*. Fragment in Persian.

f. 1*b*. Hindústání tract on religious observances, called چراغ الايمان (*Chirágḥu 'l-Ímán*).

f. 7*a*. Another Hindústání tract, entitled راحة المؤمنين (*Ráḥatu 'l-Mu'minín*).

f. 19*b*. Fragment in Hindústání.

f. 20*a*. Fragment in Arabic and Persian.

Not dated. 18th century. Naskh.

ZOROASTRIANISM.

No. CCXIII.

Size 17—20 × 10—12½. ff. 54. ll. 13.

زراتشت نامه

Zarátusht-náma.

A translation into Persian verse of a life of Zoroaster, originally written in Pahlawí.

Author: Zartusht-i-Bahrám-i-Pazhdú. (Concerning authorship, consult Rieu, Cat. Pers. MSS., pp. 46-47.)

Begins:

سخن را بنام خدای جهان ∴ بآغاز در آشکار و نهان

Not dated. 18th century. Nasta'líq.

No. CCXIV.

Size 11½—12 × 6. ff. 21. ll. 13.

کتاب دادار بن دادهوخت

Kitáb-i-Dádár ibn Dádhúkht.

A pamphlet containing the questions put by certain Greek physicians who had been sent by the Emperor ابو الينوس to the court of King Shápúr, and the answers made thereto by Dádár son of Dádhúkht. Translated from the Pahlawí into Persian by Jahyád son of Mihrabán, and finally put into its present simpler form by the Múbadán-Múbad Abú Naṣr (MS. reads نصير) son of Surúshyár. (See Rieu, Cat. Pers. MSS., p. 53.)

Begins:

این یك ذکری است که ویرا راسته خوانند دادار بن دادهوخت موبدان موبد کرده است

Not dated. 19th century. Nasta'líq.

[*NOTE.—My friend Dr. E. Denison Ross left London for Calcutta on October* 17, 1901, *to take up his appointment as Principal of the Muḥammadan Madrasa in the latter city, and I undertook to see this Catalogue through the press. Down to this point the work is entirely his, and I have only made such corrections in the proofs as appeared to me to be necessary, without modifying the arrangement in any way. The following* 52 *manuscripts Dr. Ross had not time to describe; they were sent to me at Cambridge early in the year* 1902, *and for the description of them which follows I am solely responsible. They include :—*

18 *Zoroastrian MSS., four of which are entirely, and others partly, written in the Avestic and Pahlawí characters.*

28 *Persian (or chiefly Persian) MSS.*

4 *Arabic (or chiefly Arabic) MSS.*

2 *Hindústání (or Urdú) MSS.*

Many of these MSS. were copied from MSS. preserved in the Mullá Fíruz Library at Bombay and described in the Catalogue of that Library compiled by E. Rehatsek and published in 1873, *which will be hereafter referred to simply as "Rehatsek." I begin with the Zoroastrian MSS., which appears to have been Dr. Ross's intention.*—Edward G. Browne.]

No. CCXV.

Size 17 × 12. ff. 22. ll. 14-15.

جواب و سؤال چینی

Jawáb u Su'ál-i-Chíní.

Fifty-five questions and answers dealing with the history of Revelation from the first appearance of men on earth, and alleged to contain the replies of Zoroaster to interrogations addressed to him by his followers, and to have been discovered in China.

Begins :

بنام ایزد بخشایندهٔ بخشایشگر مهربان،

این نسخهٔ ایست از چین ظهور کرده از اوّل که خلقت انسان

شده تا بگردش قمریّه همه از همه پیغمبرهاء مرسل نامرسل همه ثبت شده جواب سؤال پیغمبر زراتشت که ابراهیم خلیل الله خوانند،

بندگان‌را دعوت میکرد و ایشان پنجاه پنج مسئله ایست که از پیغمبر پرسیدند و جواب داد ابتدا در اینجا کردیم بعون ایزد، سؤال اوّل این بود که مارا خبر ده از هشت و نه و ده دو و چهار که اینها را نام چیست، پیغمبر جواب داد که الخ

Not dated. Modern Persian ta'líq.

No. CCXVI.

Size 26 × 13. ff. 12. ll. 21.

قصّهٔ سنجان

The well-known *Qiṣṣa-i-Sanján*, or versified narrative of the emigration of the Zoroastrians from Persia and their settlement in India, composed in A.D. 1600 by Bahman son of Kayqubád. See Rieu, Cat. Pers. MSS., p. 50; Ethé, I. O. Pers. Cat., col. 1522-3, &c. The colophon states that this copy was made from a defective MS. belonging to the scribe Ghulám Muḥammad Panjábí, for Mr. Sorabjee Ashburner, and was completed on Ṣafar 4, A.H. 1281 (July 9, A.D. 1864).

Written in a coarse Indian nasta'líq.

No. CCXVII.

Size 26½ × 13. ff. 22 (1, 2*a*, and 22 blank). ll. 21.

زوره باستانی وخشور زراتشت

The *Zúra Bástání* of the Prophet Zoroaster, probably transcribed from the MS. in the Mullá Fírúz Library described by Rehatsek at pp. 225-6 of his Catalogue.

Begins, after the Muḥammadan *Bismi'lláh*:

بنام ایزد بخشایندهٔ بخشایشگر مهربان، زوره بارستانی(*sic*) وخشور شت زرتشت، بنام یزدان جان بخش روزی رسان، چنین گوید آذر پژوه که من از اسپهانم الخ

The pretended author, a pupil of Buzurjmihr, named Ádhar-puzhúh, relates that he was one day summoned before Anúshírwán, the Sásánian King, who bade him translate this "message of Ibráhím-Zartusht" (Abraham-Zoroaster) "to the people of Írán" from the "Pársí-Pahlawí tongue" in which it was written into the ordinary language. This he did, and, after receiving a reward, was commanded to translate in like manner another book communicated to the King by the Dihqán Khudá-parast. He continues:

. . . همچنان کردم تا خدا مرا مزد دهد، ابراهم (*sic*) در آغاز نوشته بود که گیتی به بنیاد یکی و به نهاد دو و من ایدون گمانم کی چرخ ستاره نمونهٔ هامون ایزد و یزدان و فرشته باشد و گوی خاك و آب و باد و آتش نمونهٔ هامون که بالائی چرخه و اسپهر(؟) و پاینده و پدید آورنده تنها ازین چار گوهر درین هامون و یزدان در آن هامون مانند خورشید در میان ستاره بنده میگوید که ابراهیم نخست این زوره همسران هشتگانه‌را که پرایان کار و بر کار دارنده دوام نوشته و چگونگی گوینده و سالار دانش و مایهٔ دانش‌را شمار نوشته و راه آموزش است آورده بود امّا پادشاه بنوشتن آن دستوری نداد الخ

Certain passages which are overlined apparently purport to be the original text, on which the remainder of the manuscript is a commentary. This treatise, which appears to be of an apocalyptic or pseudo-prophetic character, ends on f. 12*a* with the words, "and after a thousand and odd years the sovereignty shall again return to the sons of Gayúmarth"; and is followed by another treatise of a similar character, presumably that of the Dihqán Khudá-parast above mentioned.

Not dated, but probably copied about the same time (A.D. 1864) as the manuscript last described. Clear Indian ta'líq.

No. CCXVIII.

Size $16 \times 11\frac{1}{2}$. ff. 22. ll. 12.

نامهٔ خورتاب رسا بر سه پرتو در علم فارسیان

A Zoroastrian Calender and Almanach, divided into three parts called *Partaw* ("Rays"), of which the *first* treats of the cycle of 33 years, the connection of each year with one of the Amshaspands, leap-years (*sál-há-yi*

rúz-afzá), which comprise 366 instead of 365 years, and the like; the *second* (f. 7*a*) of the Zoroastrian months from Farwardín to Ispandármad; and the *third* (f. 15*b*) of the five *Gáhs* or Farwardígán. The first part contains (ff. 5*a*-6*a*) a table for finding the Naw-rúz, and the like, from A.Y. 1229–1262 (A.D. 1860–1893), with the comparative dates of the Greek, Muḥammadan, and Jalálí eras, and (f. 6*b*) another table showing the cycles (of 33 years each) from A.Y. 1229–1460 (A.D. 1860–2091). Each of the 33 years in the cycle has its proper name, the first being called *Khúr-ághúz*, the second *Akhtar-fírúz*, the third *Jahán-gushây*, and so on down to the thirty-third, which is called *Farrukhí-anjám*.

Begins, after the ordinary "*Bi-nám i-Izad*," &c., and the title given above:

پس از نیایش یکتا دادار و ستایش پاك پروردگار چنین گوید
این نیازمند بخشایش یزدانی سیاوخش پور اورمزدیار ایرانی که
چون ماه و روزان و نوروز و مهرگان الخ

Author: Siyáwakhsh son of Úrmuzdyár-i-Írání.

Not dated, but quite modern. Coarse but legible ta'líq.

No. CCXIX.

Size $15\frac{1}{2} \times 12$. ff. 60 (ff. 1*a*, 8*b*, and 60 blank). Il. 16.

روایت و معنی اوستا و غیره

This manuscript, which is described as above on the title-page, contains the following Zoroastrian writings:—

داستان مادیان دینی وه مازدیسنان

1. A poem (ff. 1*b*–8*a*) on the months of the Mazdayasnians, &c., written in the hexameter *hazaj* metre, and beginning:

بنام آنکه نامش بر زبانهاست ، کلید گنج و صحش در بیانهاست ،

After the brief prologue, one couplet is devoted to each of the 29 days of the Zoroastrian month, from Vohuman (Bahman) to Anárám. The first of the 30 days of the month, Úrmazd, is apparently celebrated in the prologue. For a complete list of these days, see pp. 376-7 of E. G. Browne's *Year amongst the Persians* (London, A. & C. Black, 1893). This section of the poem is followed by another containing prayers of Rustam-i-Gushtásp (who appears to be the author), followed by exhortations, then an account of the Creation and the revolt of Ahriman, then praises of Vohumano (Bahman) the Amshaspand and reprobation of his

opponent Akúman Dív, followed by similar celebrations of the other Amshaspands and their respective antagonists amongst the demons. Then follow accounts of the Creation and Resurrection, and lastly a *Khátima*, or conclusion, which ends with the following lines giving the date of composition of the poem as A.Y. 1065 :

سنه بد بر هزار و شصت با پنج، ز یزجردی فرا آوردم این گنج،
به تشتر روز ماه فرودین بود، که نظم ماهیان از سر بیفزود،
درود بیشمار و یاد بسیار، ز ما بر موبدان و هر نکوکار،

احکام جاماسب نامه

2. The *Aḥkám-i-Jámásp-náma* (ff. 9*a*–21*a*), an account in prose of an imaginary conversation between King Gushtásp and the sage Jámásp, in which the latter tells the former about the past and future of the Zoroastrian faith and the Persian Empire, and other similar matters. See Ethé, Cat. Bod. Pers. MSS., col. 1115, no. 4, and Rehatsek, p. 177.

Begins :

روزی شاه گشتاسپ بر فراز تخت کیانی نشسته الخ

علمای اسلام

3. An account of the replies given by the Múbadán-Múbad, or High Priest of the Zoroastrians, in the fourth century of the Hijra ("after three hundred and odd of the era of Yazdijird"), to a series of questions regarding religion advanced to him by Muḥammadan doctors, or *'Ulamá-i-Islám*, after whom this tract is named. See Geiger and Kuhn's *Grundriss d. Irán. Philologie*, vol. ii, part i, p. 123; Olshausen and Mohl's *Fragments relatifs à la religion de Zoroastre* (Paris, 1829), pp. 1–10.

Begins abruptly :

در عهد دین اسلام بعد از شیصد (*sic*) و اند یزدجردی علمای اسلام از دین آگاهی یافتند الخ

This treatise begins on f. 21*a*, and appears to end on f. 46*a*. It contains a number of Avestic formulæ, written in the Persian character and accompanied by Persian translations, and concludes with an account of the 21 Nasks (see p. 18 of the volume of the *Grundriss* above cited).

قاعدهٔ دیگر از برای برشنوم

4. Rules for the performance of the Barshnôm ceremony, the construction of the Dakhma, &c. (ff. 46*a*–51*b*), concluding with a diagram

of the Barshnômgâh, and a colophon which gives the date of transcription as A.H. 1261 (A.D. 1845), and the scribe's name as Siyáwakhsh-i-Úrmazdyár. The pedigree of his family (طایفهٔ صرفه کار) for some seventeen generations is placed immediately over the colophon.

5. A series of questions and rules concerning purifications and other religious observances, without title or preface (ff. 53*a*–59*b*), beginning:

اینکه خورشنی که کوژه یا موش یا گربه دهن برآن شاید که خورند یا نه،

Dated (on f. 51*a*) Ṣafar 10, A.H. 1261 (Feb. 18, 1845). Clear taʿlíq.

No. CCXX.

Size $15\frac{1}{2}$—$17\frac{1}{2} \times 11\frac{1}{2}$—13. ff. 56 (ff. 1*a*, 25*a*, 27*a*, 33*b*, 38, 54 and 56*b*, blank). ll. 14—16.

اختیارات وغیره

This manuscript contains:—

1. A treatise in Persian, comprising 82 chapters and a *Khátima* (or conclusion), followed by a Table of Ascendants (جدول طالع) for the chief cities of Persia and Turkey, on the auspicious moments for performing a great variety of actions (ff. 1*b*–24*b*), beginning:

سپاس وستایش خداوند تعالی‌را ودرود وافر وتحیّات متکاثره بر پیغمبر پاك و بر خاندان عترت او باد الخ

This professes to be a compilation, by Ṣafí b. Muḥammad al-Láhijí al-Jílí the astronomer, from the works of Abu 'l-Ḥasan Gúshyár al-Jílí, the sage Wálís (والیس حکیم), ʿUmar-i-Farrukhán, Ṭabarí, Muḥammad Ayyúb, Abú Rayḥán [al-Bírúní], and other men of learning.

2. A treatise on the Astrolabe (ff. 27*b*–28*b*), followed by astronomical and astrological tables, showing the days which are fortunate or unfortunate for different purposes (ff. 28*a*–33*a*).

Begins:

نام آلات اسطرلاب عنکبوت آنست که بر روی اسطرلاب باشد و شبکه نیز خوانند الخ

3. A poem on the signification of tinglings or twitchings (جستن) of different parts of the body (ff. 34*a*–37*b*), beginning :

حکمارا ز قول ذو القرنین ،
آن کزو داشت کار حکمت زین (دین .MS)

4. Avestic formulæ for different occasions and emergencies (ff. 39*a*–53*b*), written in red in the Persian character, with Persian glosses and explanations, transcribed (f. 39*b*) by the same Siyáwakhsh-i-Urmuzdyár who copied the last manuscript, apparently (f. 40*a*) in A.H. 1251 (A.D. 1835-6). From f. 45*b* onwards many of these formulæ are given in the proper Avestic character.

5. Incantations and charms in Persian (ff. 55*a*—56*a*).

Copied in A.D. 1835-6. Fair ta'líq, with rubrications.

No. CCXXI.

Size $10\frac{1}{2}$—$11\frac{1}{2} \times 6$—$7\frac{1}{2}$. ff. 126 (ff. 55*a* and 126*b* blank).

Zoroastrian Prayer-book.

A collection of liturgical pieces of the kinds known as Niyáyish, Yasht, Gáh, Patêt, and Afrínagán, mostly in the Avestic language, but entirely written in the Persian character, beginning as follows with the *Khurshíd Niyáyish* :

مُس وه فیروزگر باد مینوی خورشید امرك راپومند خروهمند اروندا سف آنخ

This is followed by the *Mihr Niyáyish* (f. 5*a*), the *Máh Niyáyish* (f. 7*b*), the *Úrmazd Yasht* (f. 10*b*), the *Urdí-Bihisht Yasht* (f. 18*a*), &c.

The second part of the volume (f. 55*b*) *begins* with a colophon, stating that the manuscript was transcribed by Iskandar, son of Mullá Gushtásp, son of Bahman, son of Farámurz, &c., in A.H. 1243 (Rabí' I 26 = Oct. 17, 1827, is the actual date mentioned) for the already mentioned Siyáwakhsh-i-Úrmazdyár. The scribe adds in the margin the following violent curse on anyone who shall injure his writing :

هرکه خط مرا خراب کند، آتش دوزخش کباب کند،

Then follows the *Bahman Yasht* (to f. 68*b*), which is succeeded by sundry Patêts and Afrínagáns, these being for the most part in the so-called "Párs í" dialect of Persian. Ff. 119*b*–126*a* contain a poem beginning :

خدایا بزرگی ترا خود سزاست ، که بر هر دو گیتیت فرمان رواست ،

Copied in A.D. 1827. Poor but legible Persian ta'líq.

No. CCXXII.

Size $14\frac{1}{2} \times 9\frac{1}{2}$. ff. 138 (ff. 104*b*—106*a* blank). ll. 12.

Miscellaneous Zoroastrian Tracts.

The chief contents of this volume are as follows :—

1. A history of the Ancient Kings of Persia, from Gayúmarth down to the Arab Conquest, beginning quite abruptly (ff. 1*b*–15*a*).

2. Continuous with the last, of which, apparently, it forms part. An account of the following eight philosophers : Pythagoras, Jámásp, Hippocrates, Socrates, Plato, Aristotle, Ptolemy, and Abúzurjmihr (ff. 15*a*–19*a*).

3. *Ikhtiyárát*, on the choice of auspicious days for various undertakings (ff. 19*a*–27*b*).

4. Explanations of a number of "Pahlawí" (in most cases merely archaic Persian) words, arranged alphabetically (ff. 27*b*–36*b*).

5. A treatise, consisting very largely of citations (in Persian) from the Bundahishn, on God, the Creation, the Amshaspands, the 21 Nasks, and sundry prayers and formulæ in common use amongst the Zoroastrians (ff. 36*b*–53*a*).

6. A Persian rendering of the Pahlawí *Vijírkard-i-Dínik* (وجرکرد دینی), concerning which see Dr. West's article on Pahlawí Literature in vol. ii of Geiger and Kuhn's *Grundriss*, pp. 89-90 (ff. 53*b*–81*b*).

7. The Counsels (*andarz*) of Áturpádh-i-Máraspandán (آدرباد مهرسپندان), in Persian. See West's article in the *Grundriss* already cited, p. 114, § 80 (ff. 81*b*–85*a*).

8. Instruction on certain points of Zoroastrian faith and practice (ff. 85*a*–104*a*), including an account of the Zoroastrian calendar and its origin, apparently ascribed to the same Áturpádh, since it begins abruptly :

اندر دین گوید اینچ از دین پیدا که هر شب اهریمن بدیوان گوید که آنچ

9. The "Zend and Pázend" (in the Persian character) of the *Yathá ahú vairyó*, and other Zoroastrian prayers and formulæ (ff. 106*b*–135*a*).

10. Glossary of "Zend" (really Pársí or archaic Persian) words (ff. 135*b*–138*b*).

Not dated. Clear, large, modern taʿlíq.

No. CCXXIII.

Size $16 \times 9\frac{1}{2}$. ff. 351 (ff. 14 and 143*b* blank). ll. 15.

Khurda Avesta, with Persian translation.

This volume, which bears the above title, with its Pahlawí and Persian equivalents, on the cover, comprises a large selection of Zoroastrian prayers, doxologies, and other religious formulæ, written for the most part in the proper Avestic character, with Persian translations and running commentaries. It begins with the *Ashem vóhû* and *Yathá ahû vairyô* formulæ, followed by the *Kushtí-nírang*, the *Wáj-i-ta'ám khurdan* (grace before meat), &c. (ff. 1–16*a*). Then follow the *Khurshíd-niyáyish*, *Mihr-niyáyish*, *Máh-niyáyish*, &c. (ff. 16*a*–48*b*); the *Hávan-gáh*, *Rapithran-gáh*, &c. (ff. 48*b*–68*b*); the *Húrmazd Yasht*, *Urdí-bihisht Yasht*, &c. (ff. 69*a*–114*b*); various *Patéts*, *Nírangs*, *Áfrínagáns*, including the *Íránî-Patét* (ff. 200*a*–217*a*), in 20 clauses called *karda*, the Marriage Service (ff. 217*a*–224*a*: نکاح پهلوی با معنی), the *Khud-Patét* (ff. 224*a*–233*a*), in 31 clauses; and finally the *Sírúza-i-khurd* (ff. 330*b*–342*a*), an account of the 21 Nasks (ff 342*a*–344*b*), and a few short prayers in "Pázend," with translations and explanations in Persian.

The manuscript is incomplete at the end, and breaks off abruptly in the middle of a section, which begins at the top of f. 351*b*, and treats of the number of *Yathá ahû vairyôs* which should be recited for each "Avesta":

در باب آنکه هر اوستای چند یتا اهی وریو باید عوض اش بخوانند،

Not dated, but quite modern. The Avestic writing is very clear and well-formed, and the Persian a large, clear ta'líq, with rubrications.

No. CCXXIV.

Size $15\frac{1}{2} \times 13$. ff. 18. ll. 17.

فرهنگ لغات کتاب مستطاب دساتیر

A Dictionary of the rare words occurring in the *Dasátír*. See Rehatsek, pp. 53-54, nos. 25 and 26. The words contained in this volume are, apparently, taken solely from the translation and commentary of this egregious forgery, and not from the so-called "heavenly language" in which the text professes to be composed. Both were published by Mullá Fírúz b. Ká'ús at Bombay in 1818 (and again in 1848 and 1888), with an English translation. Though Sir William Jones,

speaking in 1789, entertained the greatest expectations of this work (which he had not then seen), its pretensions were examined and utterly destroyed by S. de Sacy in the *Journal des Savants* for Jan.-Feb. 1821 (pp. 16–31 and 67–79); by H. E. G. Paulus, in vol. i of the *Heidelberger Jahrbücher der Litteratur* (1823); and by Erskine, in vol. ii of the *Transactions of the Bombay Literary Society*. The text is mere gibberish, but the translation and commentary are written in an archaic Persian, entirely devoid of Arabic words.

Begins abruptly, after the usual *Bi-núm-i-Izad*, &c., and the title given above:

باب الف ممدوده، آب، بسکون بای ابجد نام یکی از عناصر الخ

Ends on f. 18*a*, with a long and highly laudatory colophon, which gives the scribe's name as the already mentioned Siyáwakhsh-i-Úrmazd-yár, and the date of transcription as A.H. 1260 (= A.D. 1844). The words explained are written in red, and the whole is in a clumsy but legible ta'líq.

No. CCXXV.

Size $14\frac{1}{2} \times 8\frac{1}{2}$. ff. 32. ll. 13.

رسالهٔ قواعد شناختن حروف پهلوی

This manuscript bears on the cover the above title in Persian, and in English the following: "Pehlvi Dictionary, with Persian definitions and commentary." It is, in fact, only a fragment, comprising part of the chapter dealing with Pahlawi words beginning with *a*, *á*, &c. (باب الف). At the head stands the Pahlawí formula, *Pavan shem-i Dátar Awharmazd Shapîr;* then, in red ink, باب الف; after which the glossary begins with the word *Awharmazd* (in the proper Pahlawí character), followed, first by the so-called Pázend equivalent *Anhómá* (in the Avestic character), which is now known to be a mere misreading of *Awharmazd*, and next by the Persian equivalent اورمزد. The same plan prevails throughout, the Pahlawí words (written in red) being immediately followed by their "Pázend" equivalents (written in black), and these in turn by the Persian explanations, which are often of some length.

The text ends abruptly at the bottom of f. 32*b*, in the middle of a sentence explaining the word *ápginak*.

Not dated, but modern. The Pahlawí and Avestic characters are well and clearly written, and the Persian is a neat ta'líq.

No. CCXXVI.

Size $13\frac{1}{2}$—$14 \times 7\frac{1}{2}$. ff. 56. ll. 12.

لغت پهلوی با معنیٔ فارسی،

Another Pahlawí-Persian Vocabulary, arranged according to subjects and parts of speech, in a manner very similar to the so-called "Sásánian Farhang," published by Haug (Bombay, 1870) under the title of *An Old Pahlavi-Pazand Glossary* (pp. 1–24). See Friedrich Müller's *Bemerkungen* in vol. vi of the *Vienna Oriental Journal*, pp. 76–86. The Pahlawí words are arranged in four lines to each page; under each stands the transliteration in Persian characters of its traditional pronunciation, and under this again the Persian equivalent, the two last written in red.

Begins: "Mazda—*Moná*—*Khudá*: Yaztân—*Játan*—*Yazd*: Awharmazd—*Anhômá*—*Úrmazd*," &c.

The glossary ends on f. 49*a*, and is followed by the detached forms of the Pahlawí letters (ff. 49*b*–50*a*), lists of months, days, Zodiacal signs, &c., with their Persian equivalents (ff. 50*a*–55*a*), and a colophon, entirely in Pahlawí, beginning in the usual way: *Faryaft pavan shum, shâdîh û râmishn*, &c. The scribe's name appears to be Rustam, son of Dastôbar (i.e. *Dastúr*) Kaykubádh, son of the Dastôbarâni-Dastôbar (or Chief Dastúr) Ká'ús.

The manuscript appears quite modern, but I have not succeeded in deciphering any date from the Pahlawí colophon. The writing is clear, both in Pahlawí and Persian, but the latter is not graceful.

No. CCXXVII.

Size $26\frac{1}{2} \times 14\frac{1}{2}$. ff. 14 (ff. 10*b*—14*b* blank). ll. 24.

لغت پهلوی با معنیٔ فارسی

Another Pahlawí Vocabulary, arranged according to subjects, like the last. The Pahlawí words occupy 8 lines of each page; under each stands its Persian equivalent, and the Gujarátí equivalents have been added in pencil in another line. The Vocabulary appears to be incomplete, as it breaks off abruptly, without any conclusion or colophon.

Not dated, but quite modern. Writing legible, but ungraceful.

No. CCXXVIII.

Size $20\frac{1}{2} \times 13$. ff. 33. ll. 17.

روایت پهلوی

A Pahlawí book bearing the above title on the cover in Persian, and in English "Traditions of Zartusht in Pehlvi." It appears to be only a fragment, as it begins abruptly, and the leaves are numbered (in a mixture of Pahlawí and Persian numbers and words) from 38 to 62, 62 *bis*, and so on to 67, which is followed by two leaves (now ff. 32 and 33) numbered 8 and 13.

Not dated. The Pahlawí hand is large, clear, and as legible as is in the nature of the script.

No. CCXXIX.

Size $24 \times 13\frac{1}{2}$. ff. 33. ll. 15.

The Vispered with Pahlawí Translation.

From a Persian note on f. 1*a* it appears that this very carefully and beautifully written copy of the Vispered, with its Pahlawí translation, was copied for the Persian Zoroastrian (ایرانی) Siyáwakhsh-i-Hurmuzdyár (who has already been mentioned as the copyist of several previous volumes) by the Dastúr Iraj-jí Sohráb-jí, who describes himself as the "faithful disciple" (شاگرد وفادار) of the above-mentioned Siyáwakhsh, in the month of Murdád, A.Y. 1229.

Begins, after the Pázend "*Pa-nám-i-Yazdán*" and the corresponding Pahlawí formula, with Vispered i: *Nivaidhayèmi hañkârayèmi ratvô mainyñanâm ratvô gaithyanâm*, &c., and ends with the Pahlawí translation of the passage in Vispered xxiv, which concludes with the word *hvarestanâm-ča*.

No. CCXXX.

Size $30\frac{1}{2} \times 18$. ff. 272 (ff. 1 and some at end missing). ll. 21.

The Vendidâd Sâde.

A nearly complete copy of the Vendidâd Sâde, beginning at the top of f. 2*a* with the words *Yathâ ahû vairyô zaotâ frâ mê mrûtô* (p. 1, § 3 of Brockhaus's edition of 1850), and ending at the bottom of f. 272*b*

with the words *fravarânê . . . dâtâi haŭa dâtâi* (Brockhaus, p. 209, § 550). One leaf is missing at the beginning and several at the end of the MS., and some of the leaves (each of which is numbered in Persian writing) are misplaced, so that they now stand as follows : ff. 2, 9, 3–8, 10–150, 154, 151–153, 155, 156, 158, 159, 160, 157, 161–196, 196 *bis*, 197, 198 (really 197, 198, 199, for there is no lacuna in the text), 200–272. There are illustrations and figures in colours on ff. 23*a* (beginning of Haoma Yasht, 31*b* (Vispered iii), 64*a* (Yasna xi), 90*a* (Vend. v), 112*a* (Vend. vii), 151*b* (Vend. ix), 202*b* (Vend. xv), and 227*a* (Vend. xix).

The volume is divided in the middle at f. 151*a* (just before Vend. ix) by a Persian colophon in verse (*mutaqárib* metre) of 43 + 1 couplets, beginning :—

سفندارمد ماه در دی بمهر، نوشته شد این دفتر ای خوب چهر،
ز تاریخ فوت ملك یزد کرد، که پا کرد در دامن خویش کرد،
سنه بد هزار و ده و پنج و یك، بگیتی که بگذشته دور فلك،
که در یزد این نسخه مرقوم گشت، ز بهر چنان مرد نیکو سرشت،

From the particulars given in this poem we learn that the manuscript was transcribed at Yazd in Persia in A.Y. 1016 (A.D. 1647), for a Zoroastrian of Kirmán named Marzubán, son of Ṣandal, son of Khusraw, by Mihrabán, son of Anúshírwán, son of Bahrámsháh.

Writing clear and good. Dated A.H. 1647. Leaves a good deal damaged in some places.

No. CCXXXI.

Size 25 × 13½. ff. 300 (ff. 12*a*, 15*b*—18*b*, 28*b*, 52*b*—56*b*, and 298*b*—300*b* blank). ll. 12.

Vendidâd with Pahlawí and Persian Glosses.

A quite modern copy of the Vendidád, lacking the end of Fargard ii, Fargards iii–vii, the beginning of viii, and the whole of xii, with running translation and commentary in Pahlawí, and interlinear glosses and translations, with occasional summaries and observations, in Persian.

Not dated. All three characters are plainly written. The Persian is a rather coarse Indian ta'líq, and appears inferior to the other two.

MULLÁ FÍRÚZ TRANSCRIPTS.

PERSIAN: SHÍ'A THEOLOGY.

No. CCXXXII.

Size 26 × 13. ff. 166 (ff. 143*b*—145*a* blank). ll. 21.

(*Copy of Rehatsek*, pp. 191-2, No. 30.)

تذكرة الائمّة لمحمّد باقر المجلسى،

1. The *Tadhkiratu'l-A'imma*, or "Memoir of the Imáms" (ff. 1*b*–143*a*), of the celebrated Shí'ite theologian Muḥammad Báqir b. Muḥammad Taqí *Majlisí* (d. A.H. 1110=A.D. 1698-9). See Rieu's *Persian Supplement*, no. 44, p. 30, and Rehatsek, pp. 191-2. A very incorrect text, written in a large, slovenly Indian ta'líq, on blue paper, with rubrications, and dated Ṣafar 1, A.H. 1281 (=July 6, A.D. 1864). The original, as we learn from Rehatsek, was dated A.H. 1264 (A.D. 1848).

2. The *Riyádu'sh-Shuhadá*, or "Gardens of the Martyrs" (ff. 145*b*-166*b*), an account of the rebellion of Mukhtár, the Avenger of the Martyrs of Kerbelá, in Persian, by an author whose name does not appear. It begins:

الحمد للّه الّذى ابلى اولياءه بالمحن والمصائب الخ

and is divided into 4 sections (*faṣl*) as follows:

فصل اوّل (f. 148*a*)، در ذكر نسب مختار و بعضى از اخبار كه در شأن او وارد شده،

فصل دويم (f. 151*a*)، در ذكر خروج سليمان [بن] صرد خزاعى و ياران او و كشته شدن ايشان،

فصل سيم (f. 155*b*)، در كيفيّت خروج مختار،

فصل چهارم (f. 160*a*)، در كشته شدن عبد اللّه بن زياد عليه اللعنة و سائر مروانيان،

Written in the same hand as the last, and finished 9 days later (Ṣafar 10, A.H. 1281=July 15, A.D. 1864).

PERSIAN: LAW.

No. CCXXXIII.

Size 26 × 13½. ff. 328. ll. 21.

(*Copy of Rehatsek*, pp. 208-9, No. 68.)

كشف الحقايق ترجمهٔ كنز الدقايق،

The *Kashfu'l-Ḥaqá'iq*, a Persian translation by Karím b. Naṣír al-Ḥáfiẓ al-Yamín al-Ḥanafí of the *Kanzu'd-Daqá'iq*, a well known manual of Ḥanafite Law by Shaykh Abu 'l-Barakát 'Abdú 'lláh b. Aḥmad, commonly called Ḥáfiẓu 'd-Dín an-Nasafí (d. A.H. 710=A.D. 1310-11). Concerning the original, see the British Museum *Arabic Catalogue*, pp. 119, 407, and the *Arabic Supplement*, nos. 288-9, pp. 187-8. This translation is much rarer than that of Naṣru 'lláh b. Muḥammad Kirmání, concerning whom see Ethé's I. O. Pers. Cat., coll. 1386–1390.

Begins:

الحمد لله الّذى اطلع مى سمآء العلى شموس العلمآء الخ

Clear, but illiterate, Indian ta'líq. Dated 9th of Rajab, A.H. 1281 (Dec. 8, A.D. 1864).

PERSIAN: ṢÚFÍISM.

No. CCXXXIV.

Size 24 × 12. ff. 52. ll. 21.

(*Copy of Rehatsek*, p. 213, No. 83.)

نزهة الارواح امير حسينى

The *Nuzhatu'l-Arwáḥ* of Amír Ḥusayní (d. A.H. 718=A.D. 1318–1319). See Rieu's Brit. Mus. Cat. Pers. MSS., p. 40. This copy begins, like the MS. described by Rieu:

بتوفيقش چو (MS. خو) روشن ديدم آواز،

but an alternative beginning, taken from another MS., is inscribed in a minute hand at the top of the page.

Clear but coarse ta'líq, with some marginal notes in a fine and much more literate shikasta. Scribe: Munshí Aḥmad Ḥusayn. Dated 28th Ṣafar, A.H. 1281 (=August 2, A.D. 1864).

No. CCXXXV.

Size $22\frac{1}{2} \times 12\frac{1}{2}$. ff. 21. ll. 17.

جام جهان نما

A Ṣúfí treatise entitled *Jám-i-Jahán-numá*, identical with that described by Rieu, Brit. Mus. Cat. Pers. MSS., p. 866, v, and beginning in the same way:

حمد بی حدّ و شکر بی عدّ سزائی (*sic*) ذاتی‌را که الخ

It is divided into two parts, called *Dá'ira* ("Circles"), each of which contains two "Arcs" (*Qaws*), divided from each other by a "Barrier" (*Barzakh*).

Not dated. Large, coarse Indian ta'líq.

No. CCXXXVI.

Size $26 \times 13\frac{1}{2}$. ff. 25. ll. 21.

صحیفهٔ محامد دوائر الوجود

A Ṣúfí treatise on the Degrees of Existence, by Maḥmúd al-Ḥusayn al-Bukhárí al-Qádirí, beginning:

حمد مر واجب الوجودی‌را که در مرات تمتّع الوجود معلومات ممکن الوجودرا منظورات جائز الوجود گردانید الخ

It is divided into 17 sections called *Dawr* ("Cycles"), which are fully enumerated on ff. 1*b*–2*a*.

Written in the same coarse ta'líq as the last, and, like it, not dated; but presumably transcribed in or a little before the year A.D. 1864.

No. CCXXXVII.

Size 21×14. ff. 96. ll. 21.

(? *Copy of Rehatsek*, pp. 199—201, No. 48.)

مجموعهٔ رسائل اهل تصوّف

A collection of Ṣúfí Tracts, comprising:

1. A treatise on Physiognomy (*'ilm-i-firásat*), said to be abridged from a larger work by Fakhru 'd-Dín Rází (ff. 1*b*–8*a*).

2. A treatise on Music (ff. 8*b*–18*a*), based on the tract on that subject contained in the Encyclopædia of the *Ikhwánu 's-Ṣafá;* followed by two couplets from the *Mathnawí* and one from some other poem. Dated Rajab 12, A.H. 1280 (=Dec. 23, A.D. 1863).

3. A collection of Ṣúfí quatrains, with prose commentary (ff. 18*b*–42*b*), beginning:

حمداً لإلٰهٍ هو للحمد حقيق،
در بحر نوالش همه ذرّات غريق،

نا كرده ز محض فضل توفيق رفيق،
نسپرده طريق شكر او هيچ فريق،

This is dated Rajab 19, A.H. 1280 (=Dec. 30, A.D. 1863), and is followed on f. 43*a* by explanations of some 16 Ṣúfí terms.

4. Another collection of Ṣúfí quatrains with commentaries (ff. 43*b*–70*a*), similar to the last, and dedicated to the Ottoman Sulṭán, Báyazíd "Yildirim" ("the Thunderbolt," reigned A.D. 1389—1402), beginning:

حمداً لإلٰهٍ عمن الخلق الاه،
لا معبودٌ سواه بل ليس سواه،

ذرّات دو كون را ز آسيب عدم،
غير از حرم حُرمت او نيست پناه،

This is dated Sha'bán 1, A.H. 1280 (=Jan. 11, A.H. 1894).

5. A short treatise (ff. 70*b*–74*b*) on the Degrees of Being, &c., beginning:

حقايق ممكنات صور معلوميّة ذاتست متلبّسة بالشئون و الصفات الخ

6. A collection of some thirty letters on points of Ṣúfí doctrine, addressed by 'Abdu 'lláh Quṭb b. Muḥyí to various friends or disciples (ff. 75*a*–96*b*). The colophon is dated the middle of Sha'bán, A.H. 1280 (=Jan. 25, A.D. 1864).

Written in A.D. 1863-4 in the same handwriting as the last.

PERSIAN: LOCAL HISTORIES.

No. CCXXXVIII.

Size 26 × 13. ff. 184. ll. 21.

(*Copy of Rehatsek*, pp. 69—71, No. 5.)

تحفة العالم

The *Tuḥfatu 'l-'Álam*, a well-known History of the City of Shushtar (lithographed at Bombay, A.D. 1847), by Sayyid 'Abdu 'l-Laṭíf b. Abí Ṭálib an-Núrí ash-Shushtarí, who composed it in A.H. 1215-16 (A.D. 1800–1801). See Rieu, Cat. Pers. MSS., pp. 383-4, and his Supplement, p. 56, no. 84, ii.

Not dated, but written by the same scribe and in the same hand as the last, and about the same time.

No. CCXXXIX.

Size 25½ × 13½. ff. 117. ll. 21.

(*Copy of Rehatsek*, pp. 71–2, No. 7.)

تاريخ سند

A History of Sind, from its first conquest by the Arabs down to the reign of Akbar (A.H. 999 = A.D. 1590-91), by Muḥammad Ma'ṣúm (poetically named Námí) b. Sayyid Ṣafá'í al-Ḥusayní at-Tirmidhí of Bhakar in Sind, who died about A.H. 1015 (A.D. 1606-7). See Rieu, Cat. Pers. MSS., pp. 291-2.

Not dated, but written about A.D. 1864. Scribe: Shaykh Ghulám Muḥammad Awrangábádí.

No. CCXL.

Size 24 × 13. ff. 48 (ff. 1*a*, 46*b*—48*b* blank). ll. 21.

(*Copy of Rehatsek*, p. 218, No. 11.)

1. *Ábádí-i-Dihlí* (ff. 1*b*–26*b*), the work described by Rieu at p. 858 of his Cat. Pers. MSS. under the title of *Risála-i-Súlár Jang*; a description of Dihlí, especially its edifices, shrines, pleasure-grounds, saints, poets, doctors, dancers and minstrels, composed about A.H. 1150

(A.D. 1737-8), by the Nawwáb Dargáh-qulí Khán Bahádur Sálár Jang Mu'tamanu 'd Dawla.

Dated Dhu 'l-Qa'da 23, A.H. 1280 (March 5, A.D. 1864).

2. The *Tadhkiratu 'l-Aḥwál*, or Memoirs, of Shaykh 'Alí Ḥazín (Muḥammad 'Alí b. Abí Ṭálib al-Jílání), written at Dihlí at the end of A.H. 1154 (February, A.D. 1742), in his fifty-third year (ff. 27*a*–45*b*). See Rieu, Cat. Pers. MSS., p. 381. This work was published with an English translation by F. C. Belfour (London, 1830-1).

The colophon, written in a very large ta'líq, occupies f. 46*a*, and gives the scribe's name as Ghulám Muḥammad Awrangábádí, poetically named 'Irfán, and the date of completion as the end of Dhu 'l-Qa'da, A.H. 1280 (May 7, A.D. 1864). The writing is a clear ta'líq, but errors and misreadings abound.

PERSIAN: PHILOSOPHY.

No. CCXLI.

Size 24×13. ff. 13. ll. 21.

رسالهٔ ماهیّة النفس

The shorter Persian version of the *Kitábu 'l-Ma'ád* of Shaykh Abú 'Alí b. Síná (Avicenna) described by Rieu, Cat. Pers. MSS. p. 439, vi, divided into sixteen sections (*faṣl*), beginning:

الحمد لله الخ ... این رسالهٔ ایست که شیخ رئیس ابو علی الحسین بن عبد الله بن سینا قدّس سرّه تصنیف کرده است الخ

Either the substance or the titles of the chapters are wrongly arranged, for they here stand in this order: 1, 2, 3, 4, 5, 6, 7, 6 (for 8), 9, 10, 15, 12, 13, 14, 16. Possibly 6 should be 8; 15, 11; and the heading of 15 has been omitted by mistake.

Copied by Muḥammad 'Abdu 'r-Razzáq, and concluded on Shawwál 26, A.H. 1280 (April 3, A.D. 1864).

No. CCXLII.

Size 26½×12. ff. 37. ll. 21.

(*Copied from Rehatsek*, p. 199, No. 46.)

رسالهٔ مبدأ و معاد

Risála-i-Mabda' wa Ma'ád, an anonymous treatise on Ontology, divided into four chapters (not three, as Rehatsek says), each of which

is subdivided into many sections, and beginning, after the customary doxology:

بدانکه این نامه نامه ایست از ما به برادرانی که ایشان‌را انسانیّت رنجه دارد الخ

Ch. I enumerates generally the different kinds of Knowledge, and is divided into 5 sections (ff. 2*a*–3*a*).

Ch. II treats of Knowledge of Self, and contains 11 sections (ff. 3*b*–15*b*).

Ch. III treats of Knowledge of the Beginning or Origin, and contains 10 sections (ff. 15*b*–26*b*).

Ch. IV treats of Knowledge of the End or Return, and contains 10 sections (ff. 26*b*–37*a*), of which, however, only 9 appear in the text.

Dated Ṣafar 14, A.H. 1281 (July 19, A.D. 1864). Scribe: Ghulám Muḥammad Panjábí. Written in coarse but legible Indian ta'líq. Numerous marginal notes. Considerable lacunæ on ff. 23*b*–27*a*.

No. CCXLIII.

Size 26×13. ff. 247. ll. 21.

(*Copied from Rehatsek*, pp. 120-21. No. 13.)

گوهر مراد

The *Gawhar-i-Murád*, a well-known treatise on the *'Ilm-i-Kalám*, or Scholastic Theology, by 'Abdu 'r-Razzáq b. 'Alí b. al-Ḥusayn al-Láhijí, who flourished in the reign of Sháh 'Abbás II the Ṣafawí (A.H. 1052–1077=A.D. 1642–1666). See Rieu, Cat. Pers. MSS., p. 32. The work has been published at Bombay, A.H. 1301 (A.D. 1884), by Mírzá Muḥammad Shírází, in a lithographed edition containing pp. 263.

Dated Rajab 9, A.H. 1281 (Dec. 8, A.D. 1864). Scribe: Ghulám Muḥammad Panjábí. Large, coarse, and ill-formed but legible ta'líq.

No. CCXLIV.

Size 26×15. ff. 26 (ff. 1, 2, and 26*b* blank). ll. 21.

(*Copied from Rehatsek*, p. 122, No. 16.)

مرآة المحقّقين و غيره

A volume containing the four following treatises:—

1. *Mirátu 'l-Muḥaqqiqín*, or "Mirror of Searchers after Truth" (ff.

3*b*–13*a*), a treatise on Psychology and Natural Philosophy. A copy of this work is described by Pertsch, Gotha Cat. Pers. MSS. (Vienna, 1859), pp. 17-18. See also Pertsch's Berlin Cat. Pers. MSS., pp. 21-2. The author's name is unknown.

Begins:

الحمد لله . . . . امّا بعد، بدان اعزّك الله فی الدارین که این مختصر کتابیست در بیان معرفت نفس و علم خداشناسی الخ

2. *Risála dar Áfáq ú Anfus*, an anonymous treatise on "Horizons and Souls," *i.e.* on the Physical and Spiritual Worlds (ff. 13*a*–18*b*), beginning:

این رساله ایست در آفاق و انفس امید که بنظر هوشمندان علوم اینفنون برسد الخ

3. *Lama'át-i-Quṭbsháhí*, a treatise on Meteorology (ff. 18*b*–21*b*), by Muḥammad Taqí b. Ḥusayn b. Jamálu 'd-Dín Mázandaráni, dealing with prognostications of rain, snow, clouds of various hues, solar and lunar eclipses, and the like, and beginning:—

زیباترین زیبی که در عنوان صحیفه گنجد الخ

4. *Risála dar taḥqíq-i-Nafs-i-Náṭiqa-i-Insání* (ff. 21*b*–25*b*), a treatise on Human Reason, beginning:

امّا بعد، کلام سیّد الانام علیه الصلوة و السّلام که یا علی اذا تقرّب النّاس الی خالقهم بانواع العمل و البرّ تقرّب انت بانواع العلم و السرّ حتّی تستبقهم دلیلیست قاطع و برهانیست ساطع بدانکه الخ

Fifteen different opinions of diverse sects and schools of thought are briefly exposed. A gloss (*ḥáshiya*) on the three schools into which the disciples of Plato divided (referring to p. 38=f. 21*b*) is added at the end (ff. 25*b*–26*a*).

Copied by Muḥammad 'Alí, and finished on Dhu 'l-Qa'da 28, A.H. 1280 (March 5, A.D. 1864). Large, coarse Indian ta'líq.

PERSIAN: OCCULT SCIENCE.

No. CCXLV.

Size $15\frac{1}{2} \times 11\frac{1}{2}$. ff. 37. ll. 16.

Fragment of a Treatise on Divination and Necromancy.

Part of a curious treatise on Magic, Charms, Alchemy, and the like, imperfect at both beginning and end, containing many magical figures

and tables of divination, &c., and some words and glosses in the Avestic character. The following note is written in the corner of what is now f. 1*a*:

مطلب این کتاب مع (مغ؟) عمل اکثیر (*sic*) و کیمیا و بسیار اعمالهای غریب گویا از غریب دستور جاماسب باشد، اندك نوشته شد،

Begins abruptly:

۳۰۵، اوفاس یقعون اینست که گفته شد امّا هر اسمی که گفته حرف هست که اضافه کنند با او در وقت عمل خود طریق عملش گفته میشود و اشکال حروف اینست

Then follows a magic square containing $7 \times 5 = 35$ compartments, each of which is occupied by a cabbalistic sign. The bulk of the work deals with Alchemy. I can find no mention of the author's name, but in a personal reminiscence which he gives on ff. 33*a*–34*b* he makes mention of a certain Shaykh Náji Ruknu 'd-Dín at Iṣfahán, and from his occasional use of the Avestic character and other indications he would appear to have been a Zoroastrian.

On f. 37*b*, which is otherwise blank, there is a marginal note, from which it appears that the manuscript was copied by Siyáwakhsh, son of Úrmuzdyár, son of Siyáwakhsh of Kirmán, known as صرفه‌کار, and was completed on the day of Surúsh-Ízad (the 17th day) in the month of Shahríwar, A.Y. 1214, A.H. 1262 (Aug.-Sept., A.D. 1846). The initial portion of the note runs as follows:

غرض این مخلص این است که چون مجال نوشتن نبود و کتاب از شخصی بود میخواست بچند طریقهای دیگر عقد زیبق و عمل شمس و قمری و عمل لولو و صفتهای سیرشم و زنگار و شنگرف و عمل زمرّد و هفت جوش سلیمانی و ساختن حبّها و دفع زهرها و صفت رنگ بلور و مانند آن و جوهر تیغها از هر علم نوشته نشد آنچه واجب‌تر دانستم درین کتاب آوردم،

Clear and legible but not very graceful ta'líq, with rubrications.

PERSIAN: PHILOLOGY.

No. CCXLVI.

Size $26 \times 13\frac{1}{2}$. ff. 39 (ff. 1, 2, 39 blank). ll. 21.

(*Copy of Rehatsek*, pp. 49-50, Nos. 9, 10.)

جواهر العلوم

The *Jawáhiru 'l-'Ulúm* ("Gems of the Sciences"), a treatise on Persian Grammar, Prosody, and Rhetoric, by Khwája Ma'rúf b. Khwája Músá, divided into an Introduction, two chapters called *Jawhar*, and a Conclusion. The chronogram cited by Rehatsek, with which the treatise concludes, does not, as he supposes, refer to the date of composition, but is merely one of several specimens of this style of literary artifice quoted by the author in the section dealing with Acrostics and Chronograms.

Begins:

الحمد لله الّذی علّم بالقلم . . . امّا بعد، میگوید بعجز و هیچمدانی موصوف خواجه معروف بن خواجه موسی که این رساله ایست مسمّی بجواهر العلوم الخ

Dated Dhu 'l-Hijja 26, A.H. 1280 (June 2, A.D. 1864). Scribe: Muḥammad 'Alí ash-Sháfi'í al-Kúkaní an-Naqshbandí. Written in large, coarse, legible ta'líq.

No. CCXLVII.

Size $27 \times 14-15$. ff. 120. ll. 21.

(*Probably copied from Rehatsek*, pp. 169-70, No. 147.)

رساله در معمّا ٭ ذفایس المآثر

1. A treatise on the Acrostic (*Mu'amma*), by Muḥammad b. . . . (blank space left) . . . an-Núndákí (النوناکی), based on the treatise on that subject composed by Ḥusayn of Níshápúr (presumably Mír Ḥusayn "*Mu'ammá'í*," d. A.H. 904=A.D. 1498-9; see Rieu, Cat. Pers. MSS., p. 650), and dedicated to Abu 'l-Ghází 'Abdu 'l-'Azíz Bahádur Khán (see Pertsch, Berlin Cat. Pers. MSS., no. 645[5], where he is mentioned in an Anthology of Poets composed in A.H. 974=A.D. 1566-7);

hence evidently composed in the first half of the sixteenth century (ff 1*b*–48*b*). It appears to be incomplete at the end, but begins :

بعد از تخصیص تسمیه و تخصیص اثنیه بملك الملکی که ذات بی مثالش الخ

2. The *Nafá'isu 'l Ma'áthir* (a title which is also a chronogram, giving the date A.H. 973 = A.D. 1565-6, when the work was composed), by Mírzá 'Alá'u 'd-Dawla Qazwíní, son of Mír Yaḥyá ; a biographical Dictionary of Persian Poets, especially those who flourished in the tenth century of the *hijra*, of which a long notice is given in Sprenger's Oude Catalogue, pp. 46–55. See also Rieu, Cat. Pers. MSS., p. 1022, i. This copy begins like that described by Sprenger.

Not dated, but doubtless written in or about A.D. 1864, like the rest of these transcripts. Coarse but legible ta'líq.

No. CCXLVIII.

Size $25\frac{1}{2} \times 13\frac{1}{2}$. ff. 38 (ff. 1—3*a*, 36*b*—38*b* blank). ll. 21.

(*Copied from Rehatsek*, p. 67, No. 20.)

انشاء برهمن

Inshá-i-Barahman, a collection of letters to various more or less eminent contemporaries by Chandarbhán, poetically surnamed Barahman, who was attached to the Court of Shahjahán as Imperial Chronicler (*wáqi'a-nawís*). This collection, which differs from that described by Rieu, Cat. Pers. MSS., pp. 397-8, was made in Dhu 'l-Hijja, in the 28th year of Shahjahán's reign (A.H. 1064=October, A.D. 1654), and begins :

چون از عنفوان شباب این برهمن عقیدت کیش‌را میل و رغبت الخ

The transcript was made by Shaykh Ghulám Muḥammad, and finished on Dhu 'l-Qa'da 5, A.H. 1280 (April 12, A.D. 1864). Fair ta'líq.

PERSIAN : POETRY.

No. CCXLIX.

Size 26×14. ff. 81. ll. 20.

(*Probably copied from Rehatsek*, p. 136, No. 36.)

دیوان ثنائی

The Díwán of a minor poet named Thaná'í, according to the inscription on f. 1*a* and the colophon ; but the name does not occur in the

poems. It agrees with the Díwán of Ḥusayn Thaná'í of Mashhad described by Ethé, Bodl. Pers. Cat., coll. 660-61.

در روش حسن و ناز هست بسی خوشنما،
غمزه بطرز ستم عشوه برنگ جفا،

This transcript was made by Sayyid Hádí Ḥaydarábádí, and completed on Dhu 'l-Ḥijja 13, A.H. 1280 (May 20, A.D. 1864).

No. CCL.

Size $25\frac{1}{2} \times 12$. ff. 111. ll. 20.

(*Copied from Rehatsek*, p. 132, No. 17.)

جام جم اوحدی

The *Jám-i-Jam* of Awḥadí of Maráǵha (d. A.H. 738 = A.D. 1337-8), composed in A.H. 732 or 733 (A.D. 1331–3). See Rieu, Cat. Pers. MSS., p. 619.

This transcript was made by Ghulám Muḥammad Panjábí, and completed on January 17, A.D. 1865. Fair ta'líq.

No. CCLI.

Size $25\frac{1}{2} \times 13$. ff. 125. ll. 20—21.

(*Copied from Rehatsek*, p. 187, No. 21.)

تحفة الاحرار ❊ سبحة الابرار ❊

The *Tuḥfatu 'l-Aḥrár* (ff. 1*b*–46*b*) and *Sibḥatu 'l-Abrár* (ff. 47*a*–125*a*), two of the seven poems which constitute the celebrated *Haft Awrang* of Jámí. See Rieu, Cat. Pers. MSS., pp. 644-45, &c., and pp. 38-39, *supra*.

Dated Dhu 'l-Ḥijja, A.H. 1280 (May-June, A.D. 1864). Fair ta'líq.

No. CCLII.

Size $26\frac{1}{2} \times 11$. ff. 108. ll. 21.

(*Copied from Rehatsek*, p. 136, No. 33.)

دیوان طالب

The *Díwán-i-Ṭálib*, presumably Ṭálib of Ámul, who died in A.H. 1035-6 (A.D. 1625-7). See Rieu, Cat. Pers. MSS., p. 679; Ethé, Bodl. Cat. Pers. MSS., col. 678. This copy only extends as far as the letter ق, and is therefore incomplete; and since only one *ghazal* in ا is given, which does not agree with either of the couplets given by Rieu and Ethé, it probably contains merely a selection of odes.

Begins:

مارا کشد چو سوی تو شوق بلند ما،
هر موی تازیانه شود بر سمند ما،

No date or colophon. Ungraceful but legible ta'líq.

PERSIAN: TALES AND TRANSLATIONS FROM THE SANSKRIT.

No. CCLIII.

Size 26×13. ff. 36. ll. 20.

(*Copied from Rehatsek*, p. 233, No. 56.)

گلستان لچهمی نارائین شفیق اورنگابادی

A collection of stories entitled *Nakhlistán* (the "Date-grove," see f. 3*a*, ll. 5 and 7), by a Hindú named Lachhmí (Lakshmí) Náráyan, surnamed Shafíq, of Awrangábád, who was born (see Rieu, Cat. Pers. MSS., p. 1083*a*, ll. 3 *et seqq*) in A.H. 1158 (A.D. 1745), and wrote this work (f. 3*a*, l. 4) in A.H. 1218 (A.D. 1803-4). It begins:—

مدحت مر یکتائی‌را تعالی شانه که ذاتش مستغنی از صفاتست الخ

Not dated. Scribe: Ghulám 'Abbás. Fair ta'líq.

No. CCLIV.

Size $24\frac{1}{2} \times 14$. ff. 24 (ff. 1*a*, 21—24 blank). ll. 21.

(*Copied from Rehatsek*, p. 225, No. 28.)

بهگوت گیتا

A Persian translation of the *Bhagavad gítá*, almost identical in its beginning with no. 1949 of Ethé's I. O. Pers. Cat. (col. 1089), which is ascribed to Prince Dárá Shikúh. This MS. begins:

دهیاو اوّل ارجن بکهاد نام، کرکهیت که مزرعه نیکو کاریست
مردم من و جماعت پاندوان هنگامیکه بقصد کارزار روبرو شدند الخ

Dated Dhu 'l-Qa'da 27, A.H. 1280 (May 4, A.D. 1864). Scribe: Sayyid Nizámu 'd-Dín. Fair ta'líq.

PERSIAN: MIXED CONTENTS.

No. CCLV.

Size $26 \times 13\frac{1}{2}$. ff. 101 (ff. 1*a*, 19*b*—22*b*, 96*a*, 101*b* blank). ll. 21.

(*Copied from Rehatsek*, pp. 222-3, No. 21.)

جاودان نامه ⁘ دستور الاطبّا ⁘

1. The *Jáwidán-náma* (ff. 1*b*–19*a*), a mystical treatise similar to, and possibly identical with, the work of the same name composed by Bábá Afḍal Káshí (d. A.H. 707 = A.D. 1307-8), concerning which see Rieu, Cat. Pers. MSS., p. 831, xxv, beginning:

این رسالهٔ ایست مشتمل بر سؤالی چند که سلطان اسکندر از
استاد البشر میپرسید الخ

This copy seems to be incomplete, since "Section VII" begins on f. 2*a*, l. 7, and there seems to be some confusion in the order of the other sections, of which the tenth and last begins on f. 18*b*.

2. The *Dastúru 'l-Aṭibbá* (ff. 23*a*–95*b*), or "Practice of Physicians," a manual of medicine by the historian of India, Muḥammad Qásim Hindú-sháh of Astarábád, better known as Ferishta. See Ethé, I. O. Pers. Cat., nos. 2318–2323, col. 1267–9. Dated (f. 95*b*) the 5th of Rabí' II, A.H. 1281 (Sept. 7, A.D. 1864). Scribe: Muḥammad Bakhsh.

3. A short treatise on Thought-reading (استخراج ضمیر) by Khwája Ḥakím Muḥammad b. Ayyúb al-Muḥásib aṭ-Ṭabarí (ff. 96*b*–101*a*), beginning:

مدار اندرین چرغ (*sic*) زیردان (ز یزدان ؟) سپاس ⁘ . . . چنین
گوید خواجه حکیم محمّد بن ایوب المحاسب الطبری که بسیار
کسانرا دیدم که راغب بودند در استخراج ضمیر الخ

Dated the 8th of Rabí' II, A.H. 1281 (Sept. 10, 1864). Scribe: Muḥammad Bakhsh. Coarse and slovenly ta'líq.

No. CCLVI.

Size $25\frac{1}{2} \times 13\frac{1}{2}$. ff. 56 (ff. 1*a*, 54*b*—56*b* blank). ll. 21.

(*Copied from Rehatsek*, pp. 34-5, No. 64.)

A volume containing the following tracts:—

1. An anonymous and untitled treatise on Astronomy, Cosmogony, and the Computation of Time (ff. 1*b*–23*a*), consisting of an Introduction in two sections dealing with Mathematics and Natural Science; two Discourses (*Maqála*), of which the first, treating of the heavenly bodies, comprises six chapters, and the second, treating of the earth and its subdivisions, eleven; and a Conclusion. It begins abruptly, without preface:—

الحمد لله الخ . . . امّا بعد، این رساله مشتمل است بر دو مقاله
و مقدّمه، مقدّمه در آنچه پیش از شروع درین عمل دانستن است
و آن دو قسم است الخ

2. The Story of the Mouse and the Cat (ff. 23*b*–33*a*), similar in substance, but different in form, to the well-known poem on the subject by 'Ubayd-i-Zákání. This poem is written in the heroic *mutaqarib* metre, comprises 397 couplets, and begins:

پس از حمد و نعت ای نویسنده مرد ⁘ ز من باید این داستان گوش کرد،
یکی قصّهٔ دیدم از باستان، پر از مضحکه اندرو داستان،
ز موش و ز گربه فراوان سخن، بدیدم درآن نامه گشته کهن،

The cat is here named Warghala (ورغله), and the king of the mice Farfar (فرفر).

3. *Jám-i-Gíti-numá* (ff. 33*b*–41*b*), a philosophical treatise containing 30 chapters, called Maqṣad, an Introduction, and a Conclusion; and beginning:

سپاس حکیمی‌را که افکار حکما و انظار علما در معرفت کنه او متحیّر الخ

See Rieu's interesting notice on this work, Cat. Pers. MSS., p. 812, iii.

4. An anonymous treatise on the Muḥammadan, Zoroastrian, Greek (Alexandrian), Jalálí and Indian Calendars (ff. 41*b*–45*b*), beginning:

ذکر تاریخ هجری، بدانکه عرب‌را پیش از ظهور اسلام تواریخ مختلفه بوده الخ

5. Two qaṣídas in praise of Sir John Malcolm, said by Rehatsek to be by Mullá Fírúz (ff. 46*a*–48*b*, and 48*a*–49*b*). The first begins:

تا گل و سنبل بر آرد باغ در فصل بهار،
وز نبات سبزه گردد چون زمرّد کوهسار،

The second begins:

ای خدیو راستان ای سرور عالی محل،
در جلالت از جلیل القدر سرداران اجل،

6. A Ṣúfí tract of miscellaneous contents (ff. 49*b*–54*a*), sufficiently described by Rehatsek (p. 35), beginning:

باید دانست که ذکر چار ضرب‌را دو طریقه است یکی‌را نام اشتمال است دیگررا نام انجلال الخ

There are 3 separate colophons in the volume; the first (f. 41*b*) dated Muḥarram 4, A.H. 1281 (June 9, A.D. 1864); the second (f. 45*b*), Muḥarram 25 (June 30); and the third (f. 54*a*), Muḥarram 28 (July 3). Scribe: Shaykh Ghulám Muḥammad. Written in neat and legible ta'líq.

No. CCLVII.

Size $24\frac{1}{2} \times 12\frac{1}{2}$. ff. 27. ll. 21.

A volume containing:

1. The well-known *tarjí'-band* called, from its two initial words, *Má muqímán* (ff. 1*b*–7*a*), beginning:

ما مقیمان کوی دلداریم، رخ بدنیای دون نمی آریم،

2. A series of *ghazals* (ff. 7*a*–13*a*), one for each letter of the alphabet, introducing the *takhallus* Maḥmúd (and generally the name of Ayáz also) into the last couplet of each, and entitled in the colophon *Maḥmúd-náma*. The real author of both this and the last poem would seem to be a poet named Ferishta. Cf. Rieu, Cat. Pers. MSS., p. 797, vi.

3. A number of epistolary models (90 in number) for children, entitled *Dastúru 's-Ṣibyán* (ff. 14*b*–27*a*), beginning:

حمد وافر دبیری‌را که انشاء آفرینش حرفی از قلم قدرت اوست،

نظم،

لطیف کرم گستر و کارساز، که دارای خلق است و دارای راز،

Dated Thursday the 7th of Rabí' I, but the year is accidentally omitted: either A.H. 1278 or 1286 (A.D. 1861 or 1869) would give the required correspondence of date and day of the week; and there is little doubt that the MS. was written between the former date and A.H. 1281, since it was presented to the Royal Society with the remaining MSS. of this collection in May, A.D. 1865, i.e. at the end of A.H. 1281 or in the first few days of A.H. 1282. Scribe: Aḥmad Ḥusayn. Fair ta'líq, with rubrications.

No. CCLVIII.

Size 26 × 14. ff. 81. ll. 21.

A volume containing the following:—

1. A short anonymous treatise, in Ottoman Turkish, on Chronology and Eras (ff. 1*b*–7*a*), beginning:

حمد و ثنا و شکر بی انتها اول مبدأ اوّل جلّ و علایه که فهرس غرایب کائنات و فذلکهٔ عجائب واقعات اولان اوراق پر اثمار تواریخی مرور ادوار و تبدّل اوضاع و اطواریله تقویم اصحاب تنجیم کبی منسوخ العمل قلمیوب الخ

Ends on f. 7*a*:

تمّت الکتاب در ذکر تواریخ در زبان ترکی بید احقر العباد الرحمان (*sic*) مرزا عبد السبحان،

Written in large, clear, good naskh.

2. A Persian treatise on the Science of the Breath, entitled *Baḥru 'l-Ḥayát* (ff. 7*a*–10*b*), in six sections, based on the Sanskrit Amṛtakuṇḍa, similar to, but not identical with, the works described by Rieu, Cat. Pers. MSS., p. 59, ii, and Ethé, I. O. Pers. Cat., no. 2002, col. 1113-14.

Begins abruptly:

این نسخه بحر الحیات از زبان هندوی و پارسی ترتیب داده شد و در هندوی امرت (امرت ?) میگویند، بدان اسعدك الله تعالی که نام دم پنچست الخ

3. A Persian *mathnawí* poem entitled *Súz u Gudáz* (ff. 11*a*–15*b*), ascribed in the colophon to Khákí, concerning whom see Rieu, Cat. Pers. MSS., p. 886. A poem bearing the same title and written in the same metre, but with a different beginning, is described by Rieu, *op. cit.*, pp. 551, 674, &c., as the work of the poet Barahman (see p. 151 *supra*); and as other works of this poet are included in this volume (as will immediately appear), it would seem most probable that this poem also is by him, but that the beginning has been altered or removed. This poem begins:

خداوندا کرامت کن نیازم، که شمع آسا بود سوز و گدازم،

Dated Dhu 'l-Qa'da 22, A.H. 1280 (April 29, A.D. 1864). Scribe: Mírzá 'Abdu 's-Subḥán Beg b. Mírzá 'Abdu 'r-Raḥmán Beg. Fair ta'líq.

4. The *Díwán of Barahman* (ff. 16*a*–52*a*). See Rieu, *op. cit.*, pp. 397-8; Ethé, I. O. Pers. Cat., nos. 1574-5, col. 859-60; and p. 151 *supra*. This copy begins like Ethé's:

ای برتر از تصوّر و وهم و گمان ما، ای در میان ما و برون از میان ما،

Dated Dhu 'l-Ḥijja 6, A.H. 1280 (May 13, A.D. 1864). Same scribe and script as the last portion.

5. Persian translation of a Hindú book named in the colophon (f. 61*a*) *Málá-Kayán* (ff. 52*b*–61*a*), containing the counsels addressed by Kṛishṇa to Arjuṇa, and probably based on the *Bhagavadgítá*, beginning:

کتاب کیان مالا مشتمل بر کلمات نصایح که سری کرشن جیو بارجن فرمودند و سکهدیورکهه پسر باسدیورکهه از راجه پرچهت تصنیف کرده رهنمونی خلایق بر اوراق نوشته بودند الخ

Dated (f. 61*a*) Dhu 'l-Ḥijja 18, A.H. 1280 (May 25, A.D. 1864).

6. A collection of letters (ff. 61*b*–67*b*) described as from Mírzá Ṣáḥib, of which one is addressed to Ḥájí Muḥammad Shafí'.

7. A selection of the poems of Ṣá'ib (ff. 67*b*–74*b*), who died A.H. 1088 (A.D. 1677-8), concluding with his *Sáqí-náma*; see Rieu, Cat. Pers. MSS., p. 693. In the colophon, dated Dhu 'l-Ḥijja 29, A.H. 1280 (June 5, A.D. 1864), the scribe's name is given as Mírzá 'Abdu 's-Subḥán.

8. A *mathnawí* poem entitled *Súz u Gudáz* (ff. 75*a*–81*b*), beginning:

از آن نکهت چو مغز را جا آید، دماغم صد گلستان تازگي آید،
بمژگان قفل درا باز کردم، زمین مرده را آوازه کردم،

Colophon (f. 81*b*) dated Muḥarram 3, A.H. 1281 (June 8, A.D. 1864). Scribe: 'Abdu 's-Subḥán. Writing throughout a tolerable Indian ta'líq. The following list of contents concludes the last colophon:

و ایں منجمله کتاب شش است اوّل نسخه در ذکر تواریخ در زبان ترکی و بحر الحیات در معرفت دم و دیوان چندربهان برهمن و رقعات مرزا صایب و مرزا بیدل نقط و بی نقط و غزلیات مرزا صایب و نسخه سوز و گداز است فقط،

No. CCLIX.

Size 26 × 13. ff. 55 (ff. 1*a*, 18*b*–19*a* blank). ll. 21.

(*Copied from Rehatsek*, pp. 108-9, No. 10.)

کتاب دولت خلقت در طیور شکاری و دیوان امید،

A volume containing:—

1. A treatise on Falconry (ff. 1*b*–17*b*), especially the treatment of the diseases to which these birds are liable, comprising 52 chapters (of which the last ten appear to be missing, this part of the MS. terminating abruptly). The contents are stated on ff. 2*a*-2*b*. Begins:

حمد و ثنای بی شمار مر خالق لیل و النهار است (*sic*) الخ

The author's name is unfortunately omitted after the words چنین گوید, but he states that he compiled the treatise by command of Fírúz Sháh in A.H. 608 (A.H. 1211-12; compare Ethé's Bodl. Pers. Cat., col. 1072-3), and divided it into 45 chapters (though, as above said, 52 are enumerated).

2. The *Díwán of Umíd* (ff. 18*a*–55*b*), beginning:

سراسر همچو مهر و ماه گردیدیم دنیا را،
ندارد منزل آسایشی دیدیم دنیا را،

Mírzá Muḥammad Riḍá, of Hamadán, afterwards Qizilbásh Khán, poetically named Umíd, died at Dihlí in A.H. 1159 (A.D. 1746); see Rieu, Cat. Pers. MSS., p. 711.

Coarse Indian ta'líq, with many mistakes. Copied by Ghulám Muḥammad Panjábí from "a defective MS." Dated Muḥarram 24, A.H. 1281 (June 29, A.D. 1864).

ARABIC MSS.

CCLX.

Size $24\frac{1}{2} \times 15$. ff. 42. ll. 21.

(*Copied from Rehatsek*, pp. 205–206, Nos. 61–62.)

عين العلم در تصوّف

An Arabic treatise on Ṣúfíism, entitled *'Ayn 'l-'Ilm*, beginning:

يا ربّ يا ربّاه باسمك ابتدى و بك اقتدى و بنور قدسك اهتدى الخ

It contains a Preface, twenty chapters, and a Conclusion; the first treating of the two kinds of Knowledge, the last of Love and Conduct (فى المحبّة والسلوك). It may be the work of the same title noticed by Ḥájí Khalífa (no. 8440), but the means of identification are wanting. I can find no mention of the author's name.

Dated Ramaḍán 23, A.H. 1280 (March 3, A.D. 1864). Scribe: Sayyid Ibráhím al-Háshimí. Written in a clear but coarse nasta'líq.

CCLXI.

Size $24 \times 14\frac{1}{2}$. ff. 40. ll. 21.

Commentary on a treatise on the Nature, Unity, and Attributes of God, the character of Islám, &c., both in Arabic, and both anonymous and untitled; beginning:

قال الشارح التحرير (*sic*) عامله الله بلطفه الخطير بعد ما تيمن بالتسمية الحمد لله الخ

Each citation from the text is, as usual, prefaced by the word قوله. The first begins:

قوله المتوحّد بجلال ذاته الخ

Coarse and ill-formed ta'líq, full of errors. No colophon, but written, no doubt, with the rest of these transcripts, about A.D. 1864.

No. CCLXII.

Size $26\frac{1}{2} \times 13$. ff. 20. ll. 21.

مراح الارواح

A poor copy of the *Maráḥu 'l-Arwáḥ*, one of the commonest and best known of Arabic grammars, by Aḥmad b. 'Alí b. Mas'úd. See Rieu's Arab. Cat., p. 233, and Arab. Supplement, p. 616.

Copied by Ghulám Muḥammad Panjábí in a clumsy ta'líq, and completed on Ṣafar 1, A.H. 1281 (July 6, A.D. 1864).

No. CCLXIII.

Size $25\frac{1}{2} \times 13$. ff. 32. ll. 21.

(*Copied from Rehatsek*, p. 49, No. 8.)

الشذور الذهبيّة و القطع الاحمديّة

A Grammar of the Ottoman Turkish language, written in Arabic, and entitled apparently, as above, *ash-Shudhúru'dh-Dhahabiyya wa'l-Qiṭa'u'l-Aḥmadiyya*. It is dedicated to Manṣúr, the father of the author's pupil Sídí (Sayyidí) Aḥmad, on whom are bestowed a number of high-sounding honorific titles, and begins:

الحمد لله الّذى شرّف الانسان و زيّنه بالنّطق و اللّسان الخ

The author enumerates (ff. 3*a*–3*b*) a number of the Arabic, Turkish, Persian, and "Pahlawí" dictionaries which he used in making this compilation, some thirty, according to his statement, in number. Amongst them are the *Akhtarí Kabír*, *Mirqát*, *Lughat-i-Ní'matu'lláh*, *Siḥáḥu 'l-'Ajam*, *Siḥáḥu'l-Bayán*, and finally Ibn Ḥayyán's *ad-Durratu'l Mud'iyya fí 'l-Lughati't-Turkiyya*. See Rieu, Cat. Arab. MSS., p. 693, no. MDXXIV. It concludes, after the grammar and vocabulary, with four or five pieces of prose composition in Arabic with interlinear Turkish translation.

Large, clear naskh. Copied by Mullá 'Abdu's-Subḥán, and finished on Dhu'l-Ḥijja 20, A.H. 1281 (May 16, A.D. 1865).

HINDÚSTÁNÍ: POETRY.

No. CCLXIV.

Size $26\frac{1}{2} \times 12\frac{1}{2}$. ff. 11. ll. 15.

دیوان سراج

A small collection of the Urdú poems of Siráj, probably Sirájuʾd-Dín Ḥusayní of Awrangábád, who flourished in the latter half of the twelfth century of the *hijra* (middle of the eighteenth century). See Sprenger's Oude Catalogue, pp. 148-9.

Begins :

اس لب لعل کو تم شکر شرین کہو،
اس کف دست کو گلدستۂ رنگین کہو،

Ugly but fairly legible taʿlíq. No date or colophon, but quite modern. This copy does not seem to correspond exactly with Rehatsek, p. 144, no. 64, and I do not think it is copied from it.

No. CCLXV.

Size $26\frac{1}{2} \times 13$. ff. 72. ll. 21.

(*Copied from Rehatsek*, p. 139, No. 45.)

دیوان ولی

The Díwán of the Indian poet Walí, beginning :

کہتا ہون تیری نانوکون و روزبانکا ،
کیتا ہون کیری شکر کون عنوان بیان کا ،

Copied at Surat in A.H. 1280, and completed on the 27th of Dhu 'l-Ḥijja in that year (June 3, A.D. 1864).

FRAGMENTS.

[*The preceding portion of this Catalogue was printed off, and the work, as I believed, finished, when I received from the Librarian of the India Office a large bundle of fragments belonging in part to Sir William Jones's Collection, and in part, as it would appear, derived from other sources. Of these the more coherent are briefly described below; while the remainder (consisting of the* disjecta membra *of many various books, mostly mathematical and astronomical, together with letters, petitions, and mere rubbish) are now tied up in one bundle, which such as have the requisite patience and leisure may, if they so choose, examine.*]

No. CCLXVI.

W. 78. Size $15\frac{1}{2} \times 9$. ff. 240. ll. 13.

داستان عزم کردن ملکزاده مظفّر بن اقطاع و سعدان بن رعدان و راقیل بن ارقال زنگی و جلان بن احداق گلستانی بر فتح جزیره بیمشورت و شکستن ایشان بغلوله توپ مخالفان و آواره شدن هر یك از تازه چولنان،

The Story of Prince Muẓaffar b. Aqṭá', &c.

A Persian story-book, dealing with the adventures of the above and various other imaginary princes and warriors, and beginning, after the above title:

امّا غوّاصان دریای سخنوری و ملّاحان سفینهٔ نکته پروری چنین آورده‌اند الخ

Defective at end. Clear modern ta'líq.

No. CCLXVII.

W. 81. Size 16×9. ff. 40. ll. 14.

فهرست مثنوئ مولانا جلال الدین رومی،

Table of Contents of the Mathnawí of Jalálu 'd-Dín Rúmí.

This table, presumably prepared for Sir W. Jones, contains simply the headings of the various stories and sections comprised in the six

books of the Mathnawí. In the margin are various dates in the year A.D. 1790 indicating the reader's progress; *e.g.* on f. 33*b*, "thus far 12 Aug. 1790."

Clear ta'líq, with rubrications.

No. CCLXVIII.

W. 103. Size $15\frac{1}{2} \times 12$. ff. 73. ll. 8.

دیباچهٔ فرهنگ جهانگیری،

The Introduction to the Farhang-i-Jahángírí.

The *Muqaddama*, or Introduction, of Jamálu 'd-Dín Ḥusayn Injú's well-known Persian Lexicon, the *Farhang-i-Jahángírí*, described on the fly-leaf as the *Duwázda Á'ín* or "Twelve Sections." See Rieu, Cat. Pers. MSS., pp. 496-7.

Large, clear ta'líq. Not dated, but quite modern (late eighteenth century).

No. CCLXIX.

W. 121. Size $15 \times 9\frac{1}{2}$. ff. 128. ll. 11.

رسالة المعاينة (المُعينة)،

Risálatu 'l-Mu'áyana (-Mu'ína).

An anonymous Persian treatise on Cosmography and Astronomy, entitled on the cover by the first, and on f. 2*a*, l. 8. by the second of the titles given above. It is divided into four Discourses (*Maqála*), of which the first comprises two chapters; the second, fourteen; the third, twelve; and the fourth, six: in all, thirty-four chapters. The contents of the four *Maqálas* are thus described:

مقالت اوّل، در مقدّمات علم هیأت،

مقالت دویم، در هیأت اجرام علوی،

مقالت سیوم، در هیأت زمین و اختلاف احوال بقاع او از جهت اختلاف اوضاع علویات،

مقالت چهارم، در معرفت ابعاد و اجرام کواکب ثابته،

Begins:

سپاس و ستایش حضرت ذو الجلالی‌را که الخ

This treatise ends on f. 104*a*, and is followed by another treatise (ff. 105*b*–128*b*) on Astronomy, beginning:

چون عنایت ربّانی حجاب اسطار (*sic*) از پیش چهرهٔ مراد محرّر این سواد بر داشت الخ

Clear ta'líq. Not dated.

No. CCLXX.

W. 123. Size 19 × 10½. ff. 66. ll. 15.

Two Treatises on Nativities.

Two Persian treatises on Nativities, apparently by the same author, who is called Abu 'l-Khayr b. Muḥammad al-Fársí in the first (f. 1*a*), and Abu 'l-Khayr Muḥammad at-Taqí al-Fársí in the second (f. 20*b*).

The first treatise (ff. 1–18) begins:

عیب گفتن نبود درخور کس، عالم الغیب خدا باشد [و بس]،

The second (ff. 20–66) begins:

فقیر حقیر ابو الخیر محمّد التقی الفارسی درین رساله که موسوم است بطالع نامه الخ

The date of the first treatise appears to read A.H. 1181 (A.D. 1767-8). The second, which is undated, is in the same handwriting, a fairly clear but rather negligent ta'líq.

No. CCLXXI.

W. 128. Size 15½ × 7½. ff. 21. ll. 11.

رساله در بیان فهرست علوم معروفه،

Treatise on the Classification of the Sciences.

A Persian treatise, by 'Alí Dámin, on the Classification of the Sciences, beginning:

سپاس نا منتهی خالقی‌را سزاوار است که اختلاف السنهٔ اهل زبان . . . . امّا بعد، این چند سطریست در بیان فهرست علوم معروفه که حسب الایمای بعضی از احباب ستوده خصال بعبارتی سلیس عام فهم علی سبیل الاستعجال بسلک تحریر در آمد مشتمل بر مقدّمه و مطلب و خاتمه،

Dated A.H. 1202 (A.D. 1787-8). Fair ta'líq.

No. CCLXXII (= LXXX, p. 60 *supra*).

W. 130. Size 18 × 10. ff. 10. ll. 12.

Treatise on Forms of Oaths used by the Hindoos.

This treatise, composed in Persian, apparently by 'Alí Ibráhím Khán, begins abruptly:

طریق قسم که در دهرم شاستر متاچهرا و شاستر دیب بِنت و
دیگر شاسترها بتفصیل مرقوم است الخ

Excellent ta'líq. Not dated. Apparently incomplete at end. This MS. has been already mentioned on p. 60 *supra* (No. LXXX), but as it could not be found when I took over Dr. Ross's work, I here add the brief description which he, no doubt, intended to insert at that point.

No. CCLXXIII.

W. 148. Size $14\frac{1}{2} \times 7\frac{1}{2}$. ff. 72. ll. 9.

نهج المسترشدین فی اصول الدین،

An Arabic work on the Fundamentals of Religion, entitled *Nahaju 'l-Mustarshidín fí Uṣúli 'd-Dín*, composed by an anonymous writer for his son Muḥammad, beginning abruptly:

امّا بعد، فهذا کتاب نهج المسترشدین فی اصول الدین لخّصت
فیه مبادی القواعد الکلامیّة و رؤس المطالب الاصولیة الخ

Legible naskh, with rubrications, and many marginal notes in a minute hand. Not dated. Incomplete at end.

No. CCLXXIV.

W. 149. Size $16\frac{1}{2} \times 11\frac{1}{2}$. ff. 311 (some missing). ll. 17.

Arabic-Persian-Turkish Lexicon explained in Persian.

The fragmentary and tattered first volume (of two, as it would appear) of a large dictionary of Arabic, Persian, and Turkish vocables explained in Persian, containing, in its present state, about 311 leaves (some missing), defective both at beginning and end. The work is divided into chapters (*Báb*) and sections (*Faṣl*). The chapters correspond with

the letters of the alphabet, each chapter containing first the Arabic and then the Persian and Turkish words beginning with a certain letter. The sections within each chapter are arranged according to the final letter; but in each chapter all the Arabic words precede the Persian and Turkish, so that in ch. i (the *Bábu 'l-Alif*), for instance, the Arabic words beginning with *alif* and ending with *alif* would come first; then those beginning with *alif* and ending with *bá*; and so on, down to those beginning with *alif* and ending with *yá*. Then (still under the same chapter) follows the "foreign section" (فصل العجمی); but here the Turkish words follow the Persian section by section, so that, for instance, the Turkish words beginning with *alif* and ending with *dál* immediately follow the Persian words beginning and ending like them. The fragment lacks about 10 leaves at the beginning and an unknown number at the end. It begins with section ق of the Arabic words beginning with ا, and ends with the Persian words beginning with ش and ending with ر. The first word explained is the Arabic آفاق; the last, the Persian شیرسوار. All the explanations are in Persian. There is no clue to the authorship or title.

Written in a clear, old-fashioned, and rather stilted naskh, the words explained being in a larger and bolder character, and the headings of sections and chapters in red.

No. CCLXXV.

Size 16×7. ff. 44. ll. 9.

لوائح ملّا جامی،

A copy of the *Lawá'ih* of Mullá Núru 'd-Dín 'Abdu 'r-Raḥmán Jámí. See Rieu, Cat. Pers. MSS., p. 44, &c.

Dated A.H. 1203 (=A.D. 1788-9). Copied for Ḥájjí Shaykh Ḥasan Riḍá, whose seal (bearing the date A.H. 1193 = A.D. 1779) is impressed below the colophon. Good Persian ta'líq, with rubrications.

No. CCLXXVI.

Size 19×9. ff. 28. ll. 15.

زوره باستان وخشور زردشت و غیره،

Another copy of the *Zúra Bástán-i-Wakhshúr Zardusht* described on

pp. 129-30 *supra* (No. CCXVII), followed by another Zoroastrian treatise (defective at the end), which begins:

و آنچه دانایان گفته‌اند اینست که هستی هر هست از خدای آسمان و زمین است و یزدان‌را خواستی به هستی که پیکرهارا هست میدارد الخ

The *Zúra Bástán* occupies ff. 1*b*–18*a*, and the other treatise ff. 20*b*–29*b*, where it ends abruptly.

Dated in the colophon on f. 18*a* Sha'bán 21, A.H. 1179 (= Feb. 2, A.D. 1766). Clear Indian ta'líq. Transcribed for the Dastúr Kay-Ká'ús.

No. CCLXXVII.

Size $16\frac{1}{2} \times 9$. ff. 16 (ff. 41–56). ll. 15.

Fragment of a Work on Mathematics and Surveying.

Sixteen leaves (numbered 41–56) of a Persian work on Mathematics and Surveying, of which the first section contained in this fragment begins:

در انواع مساحت ، اوّل مساحت ثلث بدانکه ضلع اقصر از اضلاع مثلّث الخ

The fragment contains numerous diagrams, and is incomplete at beginning and end. Legible ta'líq. No date or colophon. Hindí cyphers occur here and there in the margin.

No. CCLXXVIII.

Size $14\frac{1}{2} \times 6\frac{1}{2}$. ff. 45. ll. 16.

Fragment of a Treatise on Cosmography and Astronomy.

An acephalous fragment of a Persian treatise on Cosmography and Astronomy, containing numerous diagrams. Only a leaf or two appear to be missing at the beginning, for the rubrication marking the head of the first discourse occurs in the third line of what is now f. 1*a*, as follows:

. . مقالهٔ اولی ، در بیان احوال اجرام علوی و آن شش باب است ، باب اوّل ، در بیان عدد افلاك کلّی و کیفیت ترتیب آن ،

Slovenly Indian ta'líq, with numerous marginal annotations in the first part, and many coloured diagrams. Copied in Akbar-ábád in A.H. 1058 (A.D. 1648) by a student named 'Abdu 'l-Karím.

No. CCLXXIX.

Or. 61. Size $15\frac{1}{2} \times 9$. ff. 92. ll. 11.

عجائب المخلوقات و غرائب الموجودات،

Treatise on Cosmography and Astronomy.

Another Persian treatise on Cosmography and Astronomy, entitled (f. 6*a*, l. 7) *'Ajá'ibu 'l-Makhlúqát wa Ghará'ibu 'l-Mawjúdát*, minutely subdivided (the table of contents fills ff. 6*a*–13*b*), and beginning:

العظمة لك و الكبريآء لجلالك اللّهمّ يا قائم الذّات و مفيض الخيرات الخ

This is the first portion (down to the end of Nazar ix) of the Persian translation of al-Qazwíní's *'Ajá'ibu 'l Makhlúqát* described by Rieu, Cat. Pers. MSS., pp. 462-3.

Coarse but clear Indian ta'líq, with numerous diagrams and rubrications. No date or colophon. It was presented to the Royal Society by Major Pearse on Dec. 9, A.D. 1784.

No. CCLXXX.

W. 147. Size $15\frac{1}{2} \times 8$. ff. 130. ll. 15.

عوامل الجرجانى، شرح قطر الندا وبلّ الصّدا،

Two Arabic treatises on Arabic Grammar, viz.:—

(i) The *'Awámil* of Abú Bakr b. 'Abdu 'l-Qáhir b. 'Abdu 'r-Raḥmán al-Jurjání (ff. 2*b*–43*a*), with commentary, beginning:

ان اولى ما نطقت به السن الانام الخ

(ii) The *Qaṭru 'n-nadá wa ballu 's-ṣadá* (ff. 46*b*–127*a*) of Abú 'Abdi 'lláh Muḥammad b. Yúsuf b. Hishám (d. A.H. 762), with commentary, beginning:

الحمد لله ربّ العالمين موجّه من يشآء نحوى (*sic*) الهدى والصلاة والسلام على سيّدنا محمّد ارفع من نصب لخفض العدى، وبعد، فهذا ما احتاج اليه المتعلّمون الخ

A few glosses in Malay, together with other indications, appear to show that the MS. was transcribed in the Malay Peninsula. Clear but ill-formed and ungainly naskh; texts in red, commentaries in black.

SUPPLEMENTARY NOTE

By Dr. E. W. WEST

On the Pahlawí MS. (No. CCXXVIII) described at p. 139 supra.

"The Iranian Pahlavi manuscript, labelled 'CCXXVIII. Traditions of Zaratusht in Pehlvi,' would be better described by the Persian words written on the label, which may be transliterated as *Aīrānī Rivāyat-i Pahlavī*, 'An Irānian Pahlavī Rivāyat.'

"In this Rivāyat the 33 folios that still remain have been arranged by the binder as follows: 13, 8, 37–32, 62–38, reading from left to right; or 33 surviving folios altogether. The missing folios are 1–7, 9–12, 14–31, 63–84, or 51 folios lost.

"Folio 8 relates the old legend of king Yim drinking wine with a demon, and then marrying his own sister Yimak; thereby establishing the practice of next-of-kin marriage, which destroyed many demons and witches, with the approbation of Aūharmazd. Folio 13 praises liberality. Folio 32 contains the latter two-thirds of the legend of Keresāsp's soul; the previous one-third of the legend having been lost with the preceding folio 31; but an English translation of the whole was published in the Sacred Books of the East, vol. xviii, pp. 373–381. The remaining folios also quote other legends and details of the Zoroastrian religion.

"Each of the traditions is introduced by one of the following phrases: Denā-*c* pēdāk aēgh, 'this, too, is declared, thus,' as in folios 8*a*, line 7; 13*b*, l. 15; 38*a*, l. 7; 39*a*, l. 4; 39*b*, l. 9; 40*a*, ll. 9, 13, 17; 41*a*, l. 6; 42*a*, l. 4; 43*b*, l. 15; 44*a*, ll. 9, 16; &c. Denā-*c* min dēno pēdāk aēgh, 'this, too, is declared by the religion, thus,' as in folios 13*a*, l. 8; 13*b*, l. 12; &c. Denā-*c* min Avistāk pēdāk aēgh, 'this, too, is declared by the Avesta, thus,' as in folios 13*a*, l. 12; 13*b*, l. 5. Pēdāk aēgh, 'it is declared that,' as in folio 42*a*, line 11.

"This mode of introducing quotations is common in Pahlavi texts, and the sixth book of the Dīnkard consists of more than 450 such quotations, each introduced by the words afshāno denā-*c* āngūn dāshto, aēgh, 'and this, too, is considered by them, thus,' or by some similar phrase. But this similarity of quotation-formula is a fallacious guide for identifying this Pahlavi Rivāyat with any portion of the sixth book

of the Dīnkard, because the Rivāyat mentions king Yim and his sister Yimak in folio 8*a*, ll. 1, 3, 4, and elsewhere, but neither name occurs in the sixth book of the Dīnkard.

"There is, however, a Pahlavi Rivāyat which is usually found preceding the Dādistān-i Dīnīk, and is evidently a comparatively modern descendant of this Iranian Pahlavi manuscript. A copy of this Pahlavi Rivāyat was made by Dr. E. W. West in Bombay, in 1875, from a modern MS. belonging to Dastūr Jāmāspjī Minociharjī Jāmāsp-Āsānā; and a comparison of the old Pahlavi Rivāyat with this copy shows that the text is the same, with a few modern deviations in the copy, which have crept into the text in the course of repeated copying during some two or three centuries.

"The special value of this imperfect MS. is that it came from Írán, and, so far as it survives, its text must lie closer to the original compilation than can be expected of any of the modern copies written in India. It probably arrived in India in 1818, and seems to have formerly belonged to Seth Dhanjibhāi Frāmji Pātel, the learned compiler of the first Pahlavi Grammar, published in 1855. (See Sacred Books of the East, vol. xviii, Introduction, p. xvii.)"—E. W. W.

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II.—INDEX OF PROPER NAMES.

An asterisk (*) *prefixed to a name indicates an author, a dagger* (†) *a scribe, and a double line* (‖) *a former owner of a manuscript comprised in this collection. The prefixes* Abú (*father of* —), Ibn (*son of* —), *and the definite article* al- *are ignored in the alphabetical arrangement.*

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'Abbás, Sháh —— II (A.H. 1052–1077), 147

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